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# Archaeologia Cambrensis.

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JANUARY, 1904.

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## AN EXPLORATION OF SOME OF THE CYTIAU IN TRE'R CEIRI.

BY REV. S. BARING-GOULD, M.A., AND ROBERT BURNARD, F.S.A.

### PRELIMINARY REPORT.

ON May 23rd of the present year the Ven. Archdeacon Thomas wrote, on behalf of the Cambrian Archæological Association, to request that we should "make some excavation at Tre'r Ceiri in order to ascertain its date," and that "Mr. R. H. Wood, the owner, will be very glad if you will make some very careful digging with that view; it would be well to select one or two small portions, and to avoid any interference with the walls." On June 3rd he further wrote to say that the Cambrian Archæological Association would be good for £15 towards the expenses of labour, etc.

Accordingly, we wrote to Mr. R. H. Daniel, of Four Crosses, requesting him to find six labourers in the neighbourhood who would work under our directions. This Mr. Daniel was unable to do on account of the quarries being in full swing, and the time when we proposed to make the exploration being that when farm labourers would be engaged on the hay harvest. After some time, Mr. Daniel secured six men from Bethesda, on the understanding that we paid them 3s. 6d. per

diem each, and found them lodgings and travelling expenses. The men, to the number of five, arrived on Monday, June 30th, the sixth having fallen ill, but a substitute was found for the second week, also from Bethesda.

The proposal that we made to Mr. Wood was to this effect :—

1. That the work of exploration should be done under our own personal supervision.

2. That nothing structural should be interfered with.

3. That the earth and turf should be replaced on the floors of the huts after exploration.

4. That any objects found should be sent to a public museum, as determined by Mr. Wood and the Cambrian Archæological Association.

5. We further requested that some members of the Association should be commissioned to be present during the exploration.

On Monday, June 29th, we visited the fortress along with the Rev. J. Fisher, Rector of Cefn St. Asaph, and Mr. Harold Hughes, of Bangor, both members of the Association. Mr. Hughes purposed being present during the first week, planning the area within the walls. A preliminary investigation was made, and a plan of procedure was sketched out.

According to our commission, we confined our attention to the cytiau, and left the fortifications to be investigated as to their structure, etc., to a later occasion. The numbers of the cytiau referred to in this report correspond with those which will appear on the plan now in course of preparation by Mr. Hughes.<sup>1</sup> The number of cytiau within the inner walls, an area of about five acres, can hardly be determined with certainty, owing to the ruinous condition of many, and the doubt whether some of the walls do not form cattle-pens, but probably the huts number considerably over one hundred.

<sup>1</sup> A portion of the general plan dealing with Huts 3 to 14 inclusive, appears on pp. 6 and 7 of this Report.

The highest point of the site within this area is east, where the ground rises to 1,591 ft. above sea-level, and falls somewhat abruptly to a lower terrace, and then slopes gradually to the western limit of the inner wall. This highest point is of cairn-like appearance, but we believe it to be mainly natural. The extreme summit is evidently artificial.

The cytiau are situated in groups on the terrace and on the slope, and also under the inner face of the walls. In the latter case each hut has a wall built against the rampart with, in some instances, a narrow intervening space. The forms and sizes of the huts are varied. Some are circular or pear-shaped, and others again oblong and rectangular. When in clusters the outer curve of the innermost hut influenced the form of that adjoining. In a few instances the doors of the cytiau appear to open out of a small space or hall, entered through a common doorway. The entrances face various points of the compass.

Occasionally the huts are double, one chamber leading into another. In a few instances an outer curved wall protected the entrance. The entrances varied in width from a little over 2 ft. to 4 ft. The walls of the huts, which are very rudely built, are usually 4 ft. wide, and vary in height from 3 ft. to 6 ft.

As an example of the rude building, both of the inner defending wall and of a hut contiguous to it, viz., No. 29, we found on sheltering in this during a northerly gale, that the wind penetrated the combined walls of some 15 ft. in an unpleasant manner, and compelled us to seek a less draughty retreat.

The subsoil of the site is a mild clay, and resting on this is a crust of peaty earth of varying depth, carrying on its surface a luxuriant growth of heather and whinberry plants. This peaty earth carries a certain amount of water, which it retains, and in this it is assisted by the clay subsoil. This renders the hut sites damp, for wherever a hole is sunk into the subsoil, water accumulates in small quantities. To minimise this dis-

advantage, the builders of the huts excavated the greater portion of the interior, down to and into the subsoil, and then filled the pit with rubble, and roughly paved with flat stones. Suitable paving-stones were plentiful, for the rock of Tre'r Ceiri breaks into flat slabs, which, though sometimes angular and sometimes curved, may be laid as a floor with tolerable effect.

Another peculiarity of the stone is that in breaking shallow basins are often formed on one of the flat surfaces; but, as far as we could ascertain, this peculiarity was not taken advantage of by the occupants of Tre'r Ceiri. Sometimes the excavated portion of the hut was filled with flat stones placed vertically, and in one case (No. 9), regularly-built drain-like cavities acted as catch-pits under the paved floor. There was no drain to carry the accumulated water out of this hut. So long as the floor was raised sufficiently above the drainage water level, the occupants must have been satisfied. These roughly-paved floors were laid in level with the foundations of the walls of the huts, and were covered with a thin layer of peaty earth. On this was *débris* from the walls.

The roofs of the huts were probably of thatch, made with rushes or heather; they were certainly not of stone, for the accumulations of this material in the interiors represented wall ruin only.

The shape of the greater portion of the huts would have made a stone roof impossible. The paved floors, resting on rubble, were doubtless good for the people who occupied the huts, but they were uncommonly poor retainers of ill-considered or broken domestic objects. The finds were consequently few; but, if not numerous, they are of great interest and importance.

Where practicable all the huts examined were explored right down to the subsoil, so as to make sure that domestic objects had not found their way between the rude paving-stones, down to and beyond the stone

packing. It was not practicable to do this in all cases, owing to the ruined condition of the walls. This would have been increased if digging had been carried on near the ruined portions. Much of this wall ruin was due to excavations which were made in the huts some fifty years ago, by people of the neighbourhood. An old woman of Llithfain dreamt that a copper cauldron full of gold was buried in Tre'r Ceiri. This unfortunate dream did more harm to the cytiau of Tre'r Ceiri than many centuries of natural causes of decay.

The only water procurable within the walls of the fortress is that already alluded to. This would give but a meagre supply, quite inadequate for the needs of any considerable number of men and animals. There is a small supply a few hundred yards north of the outer north-west entrance, and two smaller trickles of water to the south-west and south; the latter almost at the foot of the mountain. If these meagre supplies were seized and held by a hostile force, the supply of surface water within the fortress would soon be exhausted, and the occupants reduced to submission. It is doubtful whether investments were practicable in early warfare, for the attacking force could hardly exist long in a country which had previously been swept of its food.

Tre'r Ceiri was a strong refuge, into which the inhabitants of the surrounding neighbourhood could retire with their flocks and herds and household belongings, and there remain until the temporary danger had passed. In this respect it is similar to the other hill-forts and camps with which we are familiar.

The actual digging commenced on June 30th. The details are as follows :—

1. A long ruined hut, close to inner rampart north-west. A little charcoal only was found.
2. Two-and-a-half feet below the surface came on clay sub-soil. Water oozed into the excavation from all sides. No sign of human occupancy. Entrance faces east.

3. Entrance from No. 4 only, 2 ft. wide. No hearth seen, nor any charcoal, but about a dozen pieces of dark pottery were found. Also, some pebbles and a small fragment of pointed iron. Height of wall, 4 ft.

4. A long hut against inner south-west wall, with a hearth

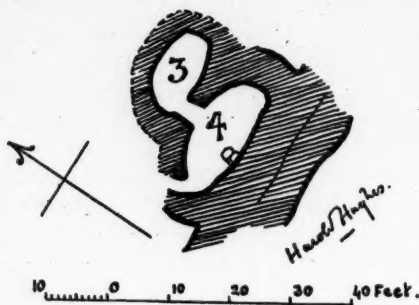


Fig. 1.—Plan of Huts Nos. 3 and 4.

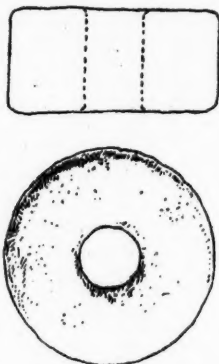


Fig. 2.—Spindle-Whorl (full size). Hut No. 5.

composed of two flat stones. This hut yielded much charcoal, two spindle-whorls, one broken, and pebbles both large and small. Both these communicating huts are in a hollow, and the present walls are flush with surface level. Entrance faces north-west and is curved; 2 ft. 2 ins. wide.\* Height of wall 6 ft. (See Fig. 1.)

5. Yielded a spindle-whorl, pieces of ox teeth, and some charcoal. Entrance faces west, and is 4 ft. wide; has two protecting horns of walling, 13 ft. long. (See Fig. 2).

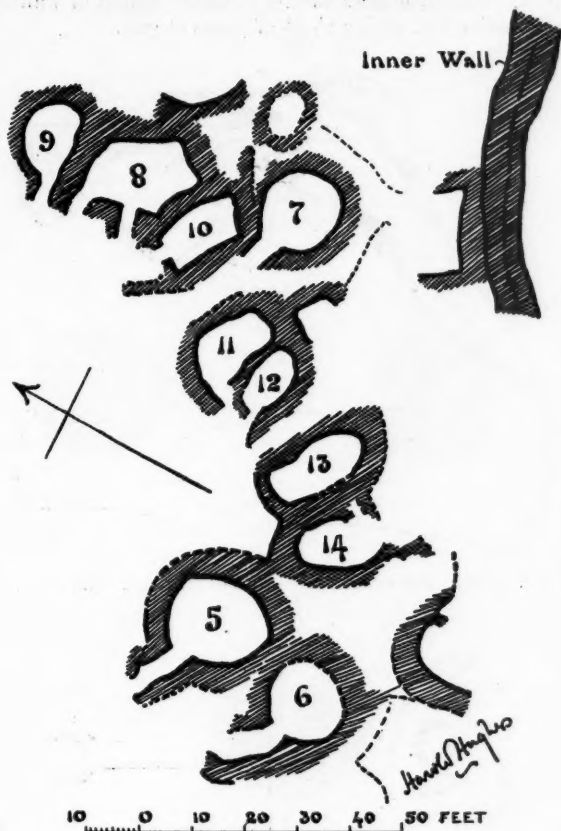


Fig. 3.—Plan of Huts Nos. 5 to 14 inclusive.

6. Here a combined adze and hammer, of much-corroded iron, was found a little above the true floor of the hut. (See Fig. 4). Also on the floor a part of an iron blade; some small fragments of bone and ox teeth. Entrance faces west,  $3\frac{1}{2}$  ft. wide. This has a shelter wall 10 ft. long, trending north. Walls very ruined.

7. Here another spindle-whorl was found; also two iron objects, one about 3 ins. long, the other a crescent-shaped piece, both much corroded. Some more small fragments of bone were observed. Entrance faces west, 4 ft. wide; height of wall  $5\frac{1}{2}$  ft. A fine circular hut, with a sheet of rocks at east.

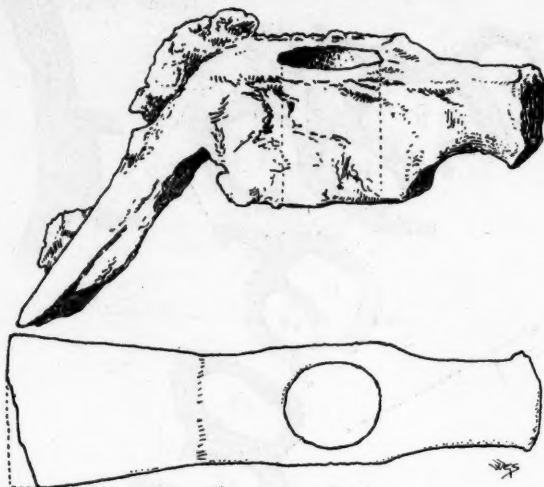


Fig. 4. —Iron Adze and Hammer combined (half size). Hut No. 6.

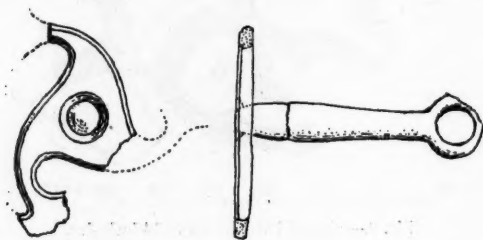
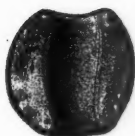


Fig. 5. —Bronze Object of unknown use (half size). Hut No. 8.

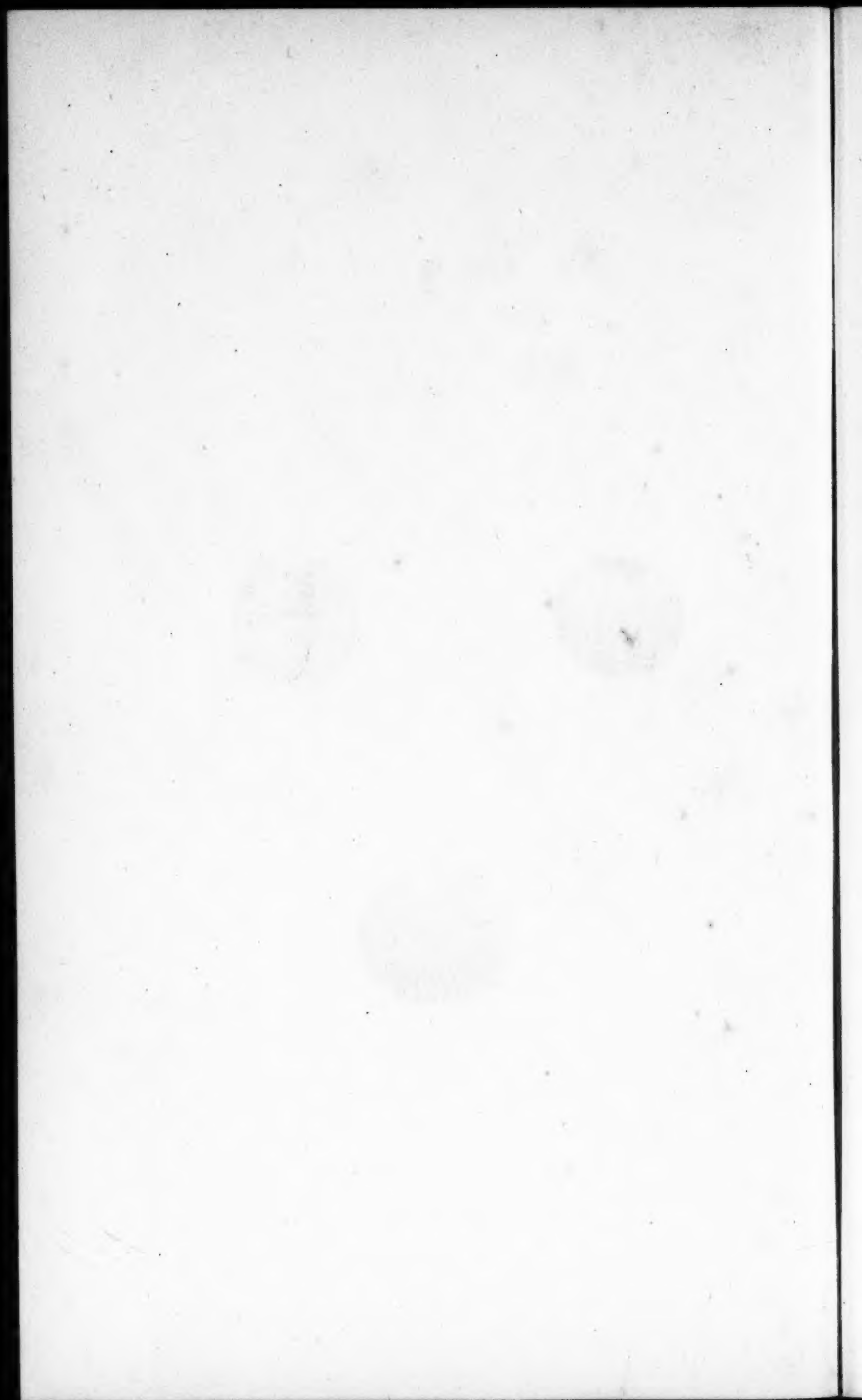
8. In the north corner a bronze triskele (see Fig. 5), and a large ribbed melon-shaped broken bead of blue-glazed porcellanic paste were found. (See Coloured Plate). Entrance faces west; wall 5 ft. high.





COLOURED GLASS BEADS FOUND AT TRECEIRI, CARNARVONSHIRE.





9. Was blank. This is the hut with the drain-like cavities under the floor, referred to in the general description. Entrance faces west, 3 ft. wide; wall 6 ft. high.

10. This rendered a bronze fibula, plated with gold, highly ornamented (see Fig. 6), a much-corroded iron ring, with a diameter of 2 ins.; and another ribbed melon-shaped bead of blue-glazed porcellanic paste (see Coloured Plate). Entrance faces north-west, 2½ ft. wide; wall 4 ft. high.



Fig. 6.—Gold-plated Bronze Fibula (full size). Hut No. 10.

11. A little charcoal only was seen in the floor of this hut. Entrance faces south-west, 4 ft. wide; wall ruined.

12. A small piece of the rim of a pot and a little charcoal. Entrance faces north-west; wall 5 ft.

13. Some small fragments of thin red pottery, slightly ornamented. Also a tiny blue bead of glass. Entrance faces north; wall 6 ft. high.

14. A piece of corroded iron, with a perforated wing or projection (? remains of a strike-a-light). See Fig. 8. Entrance faces north; wall 5 ft. high.

15. Blank ; in a ruinous condition.
16. Two small pieces of black pottery ; in a ruinous condition.
17. Some pebbles only ; in a ruinous condition.
18. Some pebbles only ; in a ruinous condition.
19. A few fragments of bone and a lump of much-corroded iron. The northern portion of the wall of this hut was much better built than usual, probably because of its comparative isolation. Owing to ruin of wall, entrance could not be located. As wall stood it was 4 ft. high.

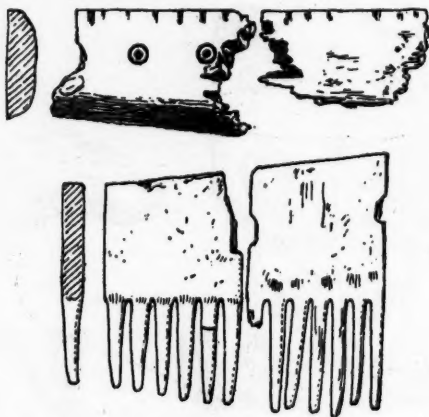


Fig. 7.—Fragments of Bone Comb (full size). Hut No. 23.

22. Blank. Entrance facing south. This hut contained a recess in the wall, covered by a lintel, forming a cupboard.

23. Fragments of a bone comb,  $1\frac{1}{4}$  ins. wide, the teeth  $\frac{3}{8}$  in. long. It has originally been strengthened on one or both faces, with a cross-bar riveted on with iron pins, the bar itself, of which fragments remain, being ornamented with circles containing dots.<sup>1</sup> Entrance facing north-west: wall 5 ft. high. (See Fig. 7.)

<sup>1</sup> For a similar comb, see the *Catalogue of the National Museum of Antiquities at Edinburgh*, p. 232.

24. A few fragments of bone.
25. A perforated pebble (? natural perforation), and a piece of much-corroded iron. A small semicircular hut, low walls, entrance uncertain.
26. Yielded an iron nail. Entrance uncertain; wall  $\frac{3}{4}$  ft. high.
87. A few sling-stones only; a long hut; entrance west.
88. Blank. Entrance north-west; in a ruinous condition; wall 4 ft. high.

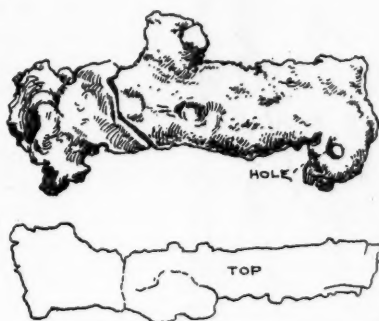


Fig. 8.—Iron Object (half size). Hut No. 14.

89. An iron implement, like a bill-hook, much corroded. This was found in the *débris*, about 9 ins. above the true floor (see Fig. 9). A similar object was found by Mr. Bulleid in the Glastonbury Lake Village. Entrance faces south-west; wall 4 ft. high.

90. Blank. Entrance faces west; wall 4 ft. high.

92. Blank. Entrance faces north-east; wall 4 ft. high.

50. There was no rubble filling in this hut. The floor was on the clay, and this was studded with fragments of charcoal. The wall was 7 ft. high, and must originally have been even higher, for the hut was choked with 3 ft. of *débris* from it. In this *débris*, 1 ft. 6 ins. above the clay floor, part of the bottom of an earthenware pot was found.



Fig. 9.—Iron Bill-hook (half size). Hut No. 89.

75. Blank. Entrance facing north-west; wall 4 ft. to 5 ft. high.

86. Yielded an ox tooth and some tiny fragments of red pottery. Entrance facing north; wall 4 ft. high.

The exploration lasted ten working days, and 32 huts were examined. Of these, 23 yielded charcoal or objects indicative of human occupancy, and nine were blank. Only two huts yielded a considerable amount of charcoal, viz., Nos. 4 and 50. The pottery found was wheel-made, and late Celtic in character, excepting the tiny fragments of thin red pottery found in 13 and 86. These were undoubtedly Roman.

The bronze triskele found in No. 8, together with the largest of the porcellanic beads, is a spill 3 ins. long, looped at one end, and at the other carrying three curved arms springing from a plate, one perfect, the other two broken, the perfect arm terminating with an ornamental boss. The holed plate carrying the arms now revolves on the spill, and is retained on same by a head. Thus far we have found no clue as to the use of this object.<sup>1</sup>

The fibula may be described as of bronze, with ornaments in relief, the whole thickly plated with gold. One end is in the form of a half-tube, which has contained the spiral spring of the pin. From this rises a C-shaped curve formed of two members, both of them somewhat crescent-shaped. On that nearest the half-tube is a symmetrical design consisting of two curves, each enclosing a rosette formed of seven pellets. The second member, which is much broader, is not in such good preservation. The ornament is in very slight relief, and certain parts of it are accentuated by being covered with dots. The prominent feature is, however, on each side a boss, now much decayed, but apparently the original idea of it was a spiral or helix-

<sup>1</sup> There is a similar object from Berkshire in the British Museum, and others have been found at Hunsbury, near Northampton, and Kingsholm, Gloucester.—ED.

like design. The rest of the bow narrows down to where it joined the shaft, now lost, and is modelled in converging curves, in the same way as the half-tube on the other end. The back has apparently not been gold-plated.

We may be allowed to give those conclusions at which we have arrived in consequence of the preliminary researches made in Tre'r Ceiri, subject to modification from the results of further exploration.

1. That the fortifications were probably erected and occupied by that people to whom the finds appertained. There was no evidence of any earlier occupation: not a trace of flint tools or weapons, not a fragment of pottery of the Bronze Age; nor were there any indications (with a possible exception of the bone comb) of a later occupation.

2. That Tre'r Ceiri was only temporarily—and that for a short time—occupied in the summer season alone, as the amount of charcoal found was remarkably small, and some of the cytiau seem not to have been occupied at all. The exposed position of Tre'r Ceiri and excessive dampness of the site would render it impossible of occupation, unless under dire necessity, during the winter.

3. That the race which erected the walls and constructed the huts was Celtic, probably British, and that the period to which they belonged was the first or second century of the Christian era.

Our reasons for coming to this conclusion are as follows:—(a) The pottery is wheel-turned and distinctively Celtic, but along with this was found a small amount of what is certainly Roman pottery. (b) The amount of iron found proves that the tenants belonged to the Iron Age, but there was nothing in the character of the tools and weapons found to determine the precise period in that age. (c) However, the fibula is unmistakably Celtic, and resembles one found at Æsica on the Roman Wall. (d) The two porcelain beads are of Egyptian manufacture. One of them, we are in-



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NOTES  
ON THE  
OLDER WELSH CHURCHES,  
1824—1874.

BY  
THE LATE SIR STEPHEN R. GLYNNE, BART.

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formed, is the finest that has been found and recorded in the United Kingdom, and by its shape, paste, and glaze reveals its origin as either Alexandria or the basin of the Nile. These must have been imported, and probably were so during, or even slightly preceding, the Roman occupation. (e) The distinguishing Celtic ornament of the fibula practically ceased, or became degraded, after the second century in Britain. During the first two hundred years of the Roman occupation, the originality and elegance of Celtic ornament influenced decoration in Britain, and even in Rome, being so totally different to the stiff and conventional character of Roman ornamentation.

4. The extraordinary rudeness and clumsiness of construction of the walls and huts seems to show that the builders had not been influenced by the Roman art of wall building; and this, in our opinion, points to the erection of the fortress at an early period of the first century.<sup>1</sup>

Finally, we would urge most strongly on the Cambrian Archæological Association the importance of making a thorough and exhaustive investigation of Tre'r Ceiri, of which our exploration was but preliminary, and limited to one purpose. True British relics of this period are rare, and till recently have been little studied and separated into a class by themselves. Further exploration should be made at Tre'r Ceiri, and especially of the entrances, which should be cleared of *débris*, so that they could be measured and accurately planned. The outer defences and the enclosures within them should also be examined.

Tre'r Ceiri is a difficult place to explore, for it is exposed to all weathers. It is peculiarly liable to be enveloped in fogs, and time must be allowed for excavation. The weather cannot be depended upon for continuous digging; days may pass when the workmen

<sup>1</sup> Segontium (Carnarvon) was founded by the Romans towards the end of the first century.

employed on the research are condemned to compulsory inactivity. We would also earnestly recommend Mr. Wood, the owner of Tre'r Ceiri, to decide on some efficient public museum, under the charge of a competent curator, where the relics found or to be found may be carefully preserved and exhibited, for the sake of their great importance as a contribution to the knowledge of the arts of the British at the dawn of the history of our island.

# THE ARCHITECTURAL HISTORY

## OF THE

### CATHEDRAL CHURCH OF ST. DEINIOL, BANGOR.

BY HAROLD HUGHES, ESQ., A.R.I.B.A.

*(Continued from 6th Ser., vol. ii, p. 276.)*

THOMAS SKEFFINGTON, Skevynton, or Pace, was appointed Bishop by Papal provision in 1508, and consecrated in June, 1509.<sup>1</sup> To him is generally given the credit of building the nave and western tower. An inscription over the western doorway, indeed, states that the tower and church are his work. The reconstruction, commenced by Bishop Dean at the east end of the church, may have been gradually carried on westward during the few years intervening between his translation to Salisbury and the appointment of Bishop Skeffington.<sup>2</sup> There is nothing definite to indicate where the one work ended and the other began. Probably, Skeffington's work commenced with the rebuilding of the nave arcades. These were inserted between the fourteenth-century aisle walls. Whereas the central line of the fourteenth-century nave, if continued, would have struck the east window considerably to the south, that of the fifteenth-century nave strikes the window to the north of its centre. The arcades consist of six bays, and have been built without reference to the aisle walls. The latter are divided into seven bays. The arches are four-centred, and are of two orders of hollow chamfers, contained

<sup>1</sup> Browne Willis, p. 96.

<sup>2</sup> Bishop Dean was translated to Salisbury in 1500, and succeeded by Thomas Pigot, who died in 1504. John Penny, the next bishop, was translated to Carlisle in 1508.

under a label-moulding. The chamfers of the outer order are terminated with long broach stops above the capitals. The piers are octagonal, but each diagonal face is broken back in the centre to receive portions of two faces of a straight-sided figure, the arrises of which are lineable with the diagonal sides of the octagon (see Fig. 1). The bases, which follow the

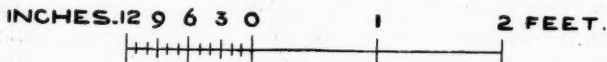
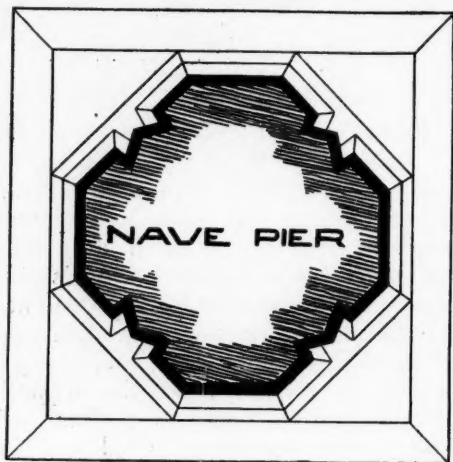


Fig. 1. Architectural Details of Bangor Cathedral.

irregular octagonal outline of the piers, rest on chamfered plinths, square on plan. Fig. 2 illustrates the section through a base and plinth. The heights of the bases differ in the two arcades, though the capitals are at the same level. The height from the floor to the top of the bases of the northern arcade is 9 ins. less than that of the southern. The length of the pier, from base to cap, is a corresponding 9 ins. higher on the northern than the southern side of the nave—

9 ft. 6½ ins. as compared with 8 ft. 9½ ins. Further east we have seen that the northern floor level was lower than the southern. Possibly the same idea was

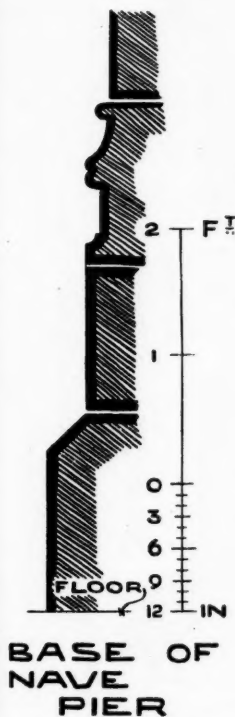


Fig. 2.



Fig. 3.

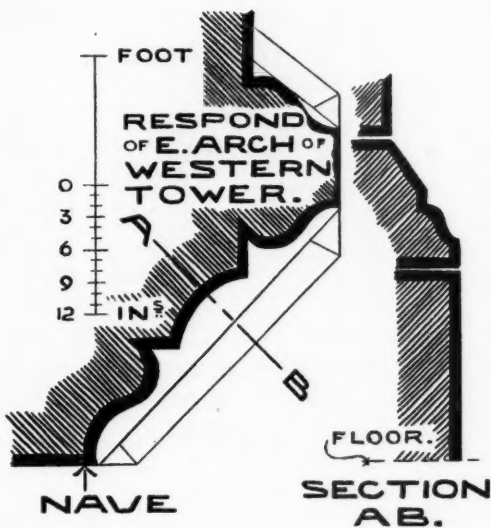


Fig. 4.

Architectural Details of Bangor Cathedral.

carried out with regard to the levels of the floors of the nave-aisles. This might account for the difference in height of the bases. The height from the floor to the apex of the soffit of the arch is 15 ft. 10½ ins.

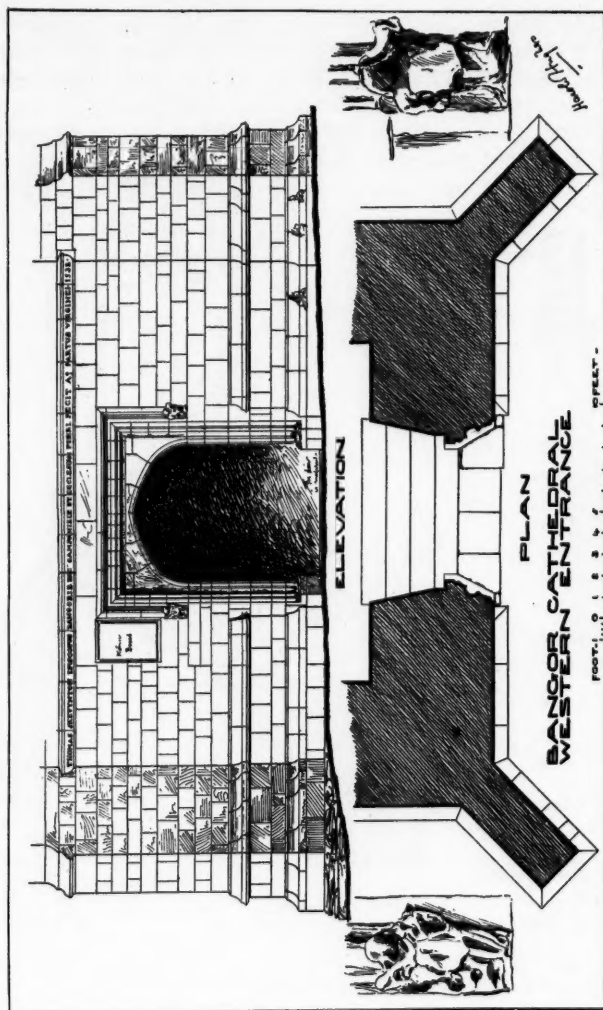


Fig. 5. Architectural Details of Bangor Cathedral.

Possibly some of the arches may differ slightly in height. Fig. 3 is, apparently, a mason's mark. It is incised on the southern face of the third pier of the



north arcade from the west end. The clerestory windows are of a debased type. Each window consists of three lights, contained under a four-centred arch. The apex of the side-lights do not coincide with their central lines.

The western tower is evidently Skeffington's work, with the exception of the lower courses of the responds of the four-centred lofty arch opening out of the nave. These, possibly, are of earlier workmanship. Fig. 4

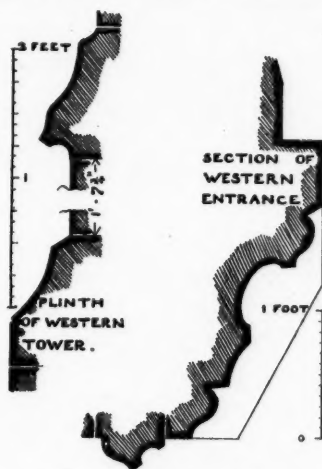


Fig. 6.

Fig. 7.

Architectural Details of Bangor Cathedral.

is a section through the respond. The mouldings are bold and continuous, no cap intervening between the respond and arch. Fig. 5 shows a plan and elevation of the lower stage of the western wall of the tower. A deep plinth is carried round the north, west, and south walls, stopping short and returning each side of the western entrance doorway. The plinth is shown in section in Fig. 6. The doorway has a four-centred arch contained under a square head. The outer mouldings of the jamb return along the horizontal head. The mouldings are not deeply cut (see Fig. 7).

Sketches of the terminations of the label are given in Fig. 5. They consist of angels bearing shields, much mutilated. The jambs of the doorway are much scored, apparently in the process of sharpening tools or weapons, possibly arrow-heads, thereon.

The bold stringcourse above the entrance contains the following inscription in raised letters :—

THOMAS SKEVYNTON EPISCOPUS BANGORIE HOC  
CAMPAÑIELE ET ECCLESIAM FIERI FECIT Aº  
PARTUS VIRGINEI — 1532.

THOMAS |SKEVYNTON| EPISCOPUS |BANGORIE  
HOC CAMPA|ÑIELE ET |ECCLESIAM| FIERI  
FECIT Aº |PARTUS VIRGINEI -| 1532 -

Fig. 8.

The position of the stringcourse is indicated in Fig. 5. Fig. 8 is a sketch to a larger scale, showing the manner of lettering. Although for the sake of convenience, it is here drawn in three lines, in reality it occupies a single line, as shown on the elevation. The positions of the jointing of the masonry are indicated in the sketch.

Immediately above the inscribed stringcourse is a three-light window, contained under a two-centred pointed arch. The side-lights terminate with low four-centred arches, the centre light with an ogee arch. The containing arch is filled with simple tracery. There are no cusps. Fig. 9 is an internal sketch of the window. At the north-west and south-west angles of the tower are buttresses, with considerable projections, set diagonally. The belfry stage contains windows in each face, each window consisting of three lights. The tower walls are terminated with battlements and angle pinnacles. The total height is not great, but the general proportions of the tower are

pleasing. A red sandstone is employed for the whole of the external work of the tower. The walls are ashlar-faced. The walling of the rest of the church is



Fig. 9. Window in Bangor Cathedral.

rubble, and most of the external wrought stone is a conglomerate.

A roll-moulding, carried externally along the south wall of the south aisle, below the level of the windows,

is returned along the west wall, but stops suddenly before it reaches the tower. At this point the fourteenth-century wall was broken into for the insertion of the tower. The space between the break and the tower was afterwards built in. The extent of the breach can easily be traced.

Besides being Bishop of Bangor, Skeffington was Abbot of Beaulieu.<sup>1</sup> He seems, if not altogether, for the most part to have resided there. In his will, dated May 10th, 1533, he appointed his "body to be buried in the Quyer at Beaulieu . . . and my Harte to be caryed to Bangor, there to be buried in The Cathedral Church, before the Pictour of Saint Daniell, and a stone to be layed thereupon, with a scripture engraved mentioning that here lyethe the Harte of Thomas late Byshopp of Bangor." The will continues: "I will that the steeple and lofte of Bangor Churche where the Bells doo hange be fynished, and the three Bells hanged up, and a further Belle agreeable to them be provided and hanged there, and that the Roofe of that Steple to be well made, covered with Leade, and the windowe in the said Steple over the Doore to be well barride with Yron and glased."<sup>2</sup> This will was proved in August of the same year. The picture of St. Daniel referred to, Browne Willis considers<sup>3</sup> to be that painted in the middle window on the south side of the choir.

Whether he visited Bangor or not, it is evident from the above that Bishop Skeffington was well cognisant of the manner in which the work was progressing. I think it is evident that the tower, in its main essentials, was not far from completion at this date. Browne Willis<sup>4</sup> tells us the tower was designed to be carried up to double the present height, but, "upon Bishop Skevyngton's death, his executors immediately covered it, and so left, as 'tis reported." I do not think Browne Willis is correct in his state-

<sup>1</sup> Browne Willis, p. 97.

<sup>3</sup> *Ibid.*, p. 98.

<sup>2</sup> *Ibid.*, p. 246.

<sup>4</sup> *Ibid.*, p. 23.

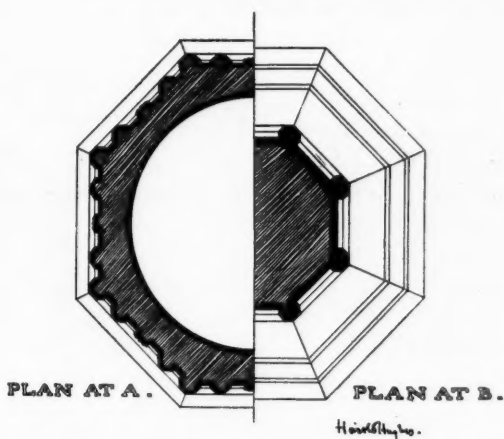
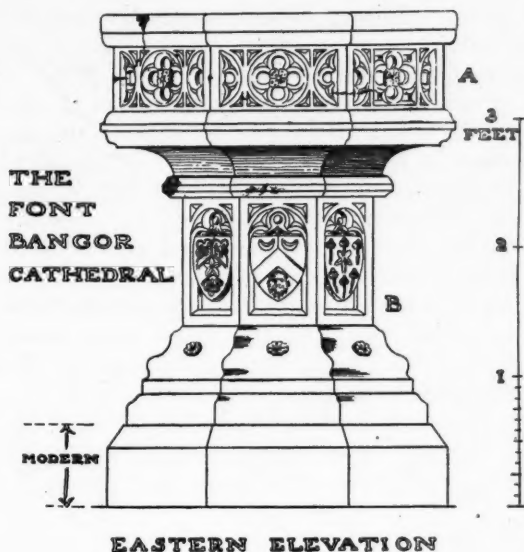


Fig. 10.

ment. The tower may possibly have been intended to have been slightly higher. The proportion is pleasing.

Any great addition would certainly not be an improvement.

The font, formerly against the third pillar of the south arcade from the west end, is now at the west end of the south aisle. It is a good specimen of Perpendicular work. The plan is octagonal. The bowl is panelled, for the most part with quatrefoils, a flower occupying the centre of the figure. The panels of the stem are trefoil-headed, and are decorated with shields bearing coats-of-arms. The arms on the shield in the north face are evidently those of the See. I do not think those on the other faces have been identified. Fig. 10 is a detailed drawing of the font. The arms on the shields are as below :—

*East Face :*

Fig. 11.— . . . . a chevron inter two crescents in chief in base a . . . . head (? sun or moon). . . . .

*North-East Face :*

Fig. 12.— . . . . a mullet pierced round of the field inter six cross-crosslets fitchy . . . .

*North Face :*

Fig. 13.— . . . . a bend ermine inter two mullets . . . .  
pierced round of the field.  
(The arms of the See).

*North-West Face :*

Fig. 14.— . . . . a chevron ermine inter three cross-crosslets fitchy. . . . .

*West Face :*

Fig. 15.— . . . . on a chevron inter three . . . . a mullet . . . .

*South-West Face :*

Fig. 16.— . . . . a cross fleury . . . .

*South Face :*

Fig. 17.— . . . . a chevron inter three . . . . .

*South-East Face :*

Fig. 18.—Ermine on a chevron . . . . . a mullet . . . a  
bordure engrailed. . . .



Fig. 11.



Fig. 12.



Fig. 13.



Fig. 14.



Fig. 15.



Fig. 16.

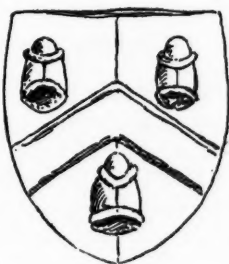


Fig. 17.



Fig. 18.

Coats of Arms on Font in Bangor Cathedral.

The arms, apparently, are English. Mr. A. E. Elias, of Llanrwst, suggests that they may be those of English bishops of the Diocese.

There are the remains of two mutilated stone crucifixes in the church. That illustrated in Fig. 19 is, at present, lying amongst other loose stones at the west end of the north aisle. The face and the lower portion of the left leg of the figure have been broken away. The head inclines on the right shoulder. There is ample drapery about the loins. There is no appearance of a cross. The carving is rude. The crucifix shown in Fig. 20 has been built into the wall in the recess,



Fig. 19.

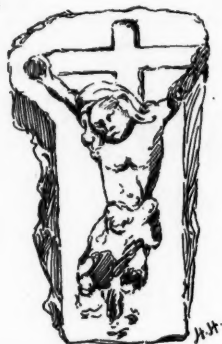


Fig. 20.

Crucifixes in Bangor Cathedral.

under the arch of the mural tomb in the south wall of the south transept. The left arm, the right hand, and the lower limbs are mutilated. The head inclines on the right shoulder. A slender cross, with straight arms, appears in the background, behind and above the figure.

The alterations carried out during the Perpendicular period, as enumerated above, were sufficient to entirely alter the character of the building. The chancel was completely lighted by new windows. The character of those in the transepts was wholly changed. All these windows were filled with painted glass. New



nave arcades and clerestory were inserted between the fourteenth-century outer walls. A western tower was erected.

Work subsequent to the time of Bishop Skeffington :

We are informed<sup>1</sup> that Bishop Bulkeley (1541-1552) sold the five bells which were in the tower. Skeffington, as we have seen, had provided three bells before his death, and had left provision for a fourth in his will. There is a tradition that Bishop Bulkeley went to see the bells shipped off, and, on his return, was struck with blindness, so that he never saw afterwards. As Browne Willis informs us there are several MSS. in his handwriting, even up to within ten days of his death, the story concerning his blindness may be put aside as without foundation. In his will,<sup>2</sup> dated 10th March, 1552, he ordains that his body be buried in the choir in the place where Bishop Skeffington's heart lay. It is clear that he did sell certain of the Cathedral property, and, possibly, the bells. The following is an extract from his will, relating to the transaction :—

"I do declare and testify by this my last Will and Testament, that whereas I had a certain sum of Money in my custody of the Cathedral Church goods . . . I did fully bestow the same Money and much more upon the Roofe and Leads of the south side of the Church, which before was ready to fall, the Reparation whereof did cost forty-two pounds."<sup>3</sup>

It is curious and almost unaccountable that the roof, so recently erected, should be in the condition described in Bishop Bulkeley's will. Possibly, some earlier roof had been shored up and retained when carrying out the later fifteenth- and early sixteenth-century alterations. That Skeffington's bells did disappear seems evident, for Bishop Rowland<sup>4</sup> (1598-1616) purchased four bells, said to be "in lieu of those sold by Bishop Bulkeley." Bishop Rowland is further said to have

<sup>1</sup> Browne Willis, p. 101.

<sup>2</sup> *Ibid.*, p. 256.

<sup>3</sup> *Ibid.*, p. 258.

<sup>4</sup> *Ibid.*, p. 110.

re-roofed "the Body of the Church." One beam in the ceiling of each transept retained, in Browne Willis's time,<sup>1</sup> the inscription, "Henry Rowland, Episcopus Bangor 1611." The same date was to be seen on the ceiling of the nave, and it was further adorned with the escutcheons of Bishop Rowland and his predecessor, Bishop Vaughan. Browne Willis describes the nave ceiling as having been constructed with nine beams (principals), "well wrought and beautify'd with carved work." Each space between the principals was divided into four panels, "the corners of which are carv'd." This would seem to mean that there were bosses at the intersections of the mouldings enclosing the panels.

Bishop William Roberts, who died in 1665,<sup>2</sup> bequeathed £100 "towards beautifying the Choir." This was laid out, about 1670, by Bishop Morgan,<sup>3</sup> in erecting an organ. Bishop Morgan is said to have been a good benefactor to the adorning of the cathedral. The organ was placed in a gallery over the entrance to the choir.

The next Bishop, Humphrey Lloyd (1673-1688),<sup>4</sup> procured "an Act of Parliament for the Repairs of the Cathedral Church of Bangor, etc." The Act states<sup>5</sup>; "Whereas the Cathedral Church of Bangor in the County of Carnarvon is very ruinous and requisite great repairs." At his own charges, Bishop Lloyd had the four bells, given by Bishop Rowland, recast, and added a fifth bell larger than the former.<sup>6</sup>

In describing the condition of the church in 1721, Browne Willis informs us that the lower portion of the nave, for a distance of about 21 ft. from the western tower, had an earthen floor, "where some ordinary folks are commonly bury'd."<sup>7</sup> The floors of the aisles were in the same condition, "for the convenience of

<sup>1</sup> Browne Willis, p. 10.

<sup>3</sup> *Ibid.*, p. 16.

<sup>5</sup> *Ibid.*, p. 290.

<sup>2</sup> *Ibid.*, p. 114.

<sup>4</sup> *Ibid.*, p. 116.

<sup>6</sup> *Ibid.*, p. 118.

<sup>7</sup> *Ibid.*, p. 2.

Burial."<sup>1</sup> Otherwise, the nave floor was well flagged or paved.<sup>2</sup> The north transept had been recently repaired, and was "in good order within and without."<sup>3</sup> The "Library, Chapter-house, and Store-room" had recently been rebuilt.<sup>4</sup> The ancient plinth, however, existed when Sir Gilbert Scott undertook the "restoration."

"In 1824, chiefly through the exertions of the Rev. J. H. Cotton, afterwards Dean Cotton," Mr. Barber informs us, "great changes were made in the arrangements for the parochial and choir services. Choir stalls were erected in the eastern bays of the nave. The crossing, transepts, and structural choir furnished with high-backed pews. An organ screen divided the Church into two separate portions, the organ forming the western termination of the part devoted to the choir service, the eastern termination (with an altar-table below) of the Welsh Parish Church."

When Sir Gilbert Scott first reported on the condition of the church in 1866, he stated that few cathedrals "had suffered more from devastation and from injurious alterations." Later roofs had replaced those of Bishop Bulkeley and Bishop Rowland. All the old oak fittings and the stained glass, mentioned by Browne Willis, had disappeared.

The "restoration" work, commenced by Sir Gilbert and continued by Mr. J. Oldrid Scott, included rebuilding large portions of the walls of the transepts; removing the Perpendicular tracery of the north and south gable windows, and replacing old fragments of thirteenth-century tracery, and providing new stonework to complete the designs on the old lines, in their stead; filling several of the nave windows with new tracery; casing the ceiling of the nave; building the central tower; providing new roofs and ceilings to the chancel and transepts; rebuilding the chapter-house

<sup>1</sup> Browne Willis, p. 10.

<sup>2</sup> *Ibid.*, p. 9.

<sup>3</sup> *Ibid.*, p. 18.

<sup>4</sup> *Ibid.*, p. 310.

building ; constructing buttresses at the east end of the chancel ; rebuilding the arches in the east and west walls of the transepts ; re-flooring the Church ; constructing choir stalls and reredos ; re-seating the church ; providing a new pulpit ; re-glazing the windows, and generally repairing the old work. The central tower was designed by Sir Gilbert Scott to be carried to a considerable height above its present level, and to be terminated by a lofty spire. Lack of funds, in the first instance, delayed the accomplishment of the scheme. Serious settlements in the building render the advisability of adding greatly to the weight, doubtful. This is apart from the question as to whether a lofty central tower and spire would not detract from a certain homeliness the building possesses.

Amongst the other works, a new organ was provided ; but this, within the last few years, has given place to one of increased size and volume, obtained through the energy of Mr. Westlake Morgan, the cathedral organist.

Notwithstanding the vast extent of modern "restoration" work, there still remains, as I have attempted to show, sufficient ancient material in the church to enable us to trace its various and chequered course through the many centuries of its existence.

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## IS "PORTH Kerdin" IN MOYLGROVE?

BY A. W. WADE-EVANS.

[The following appeared last December and January, in the now well-known "Amsang" column in the *Pembroke County Guardian* (H. W. Williams, Solva). With Mr. Williams' permission, it is here reproduced and revised. For the photographs we are indebted to the Rev. J. T. Evans, Rector of Stow-on-the-Wold, Gloucestershire].

THERE are certain reasons for believing that the place called "Porth Kerdin," in the story of *Kulhwch* (Oxford *Mabinogion*, p. 110), is in the parish of Moylgrove, in North Pembrokeshire. The following is the relevant passage from Lady Guest's translation (Nutt's Ed., 1902, p. 140) :—

"After this Arthur sent an embassy to Odgar, the son of Aedd, King of Ireland, to ask for the cauldron of Diwrnach Wyddel, his purveyor. And Odgar commanded him to give it. But Diwrnach said: 'Heaven is my witness if it should avail him anything even to look at it, he should not do so.' And the embassy of Arthur returned with this denial. And Arthur set forward with a small retinue, and entered Prydwen his ship, and went over to Ireland. . . . And they slew Diwrnach Wyddel and his company . . . Arthur with his men went forward to the ship, carrying away *the cauldron full of Irish money.* And he disembarked at the house of *Llwyddeu, the son of Kelcoed, at Porth Kerdin in Dyfed.* And there is the measure of the cauldron."

The part in italics is as follows in the original Welsh (Oxford *Mabinogion*, p. 136) :—

"ar peir yn llawn o swllt iwerdon gantunt. Adiskynnu yn ty llwydeu mab kel coet ym porth kerdin yn dyuet. Ac yno y mae messur y peir."

Now where is this "Porth Kerdin yn Dyuet"? Lady Guest suggests *Pwllcrochan* in *Pencaer*, and this is supported not only by the name itself, which means "the pool of the pot or cauldron," but also by

the following facts. First, there is a place not far off called Trefculhwch, that is, the tref or township of Kulhwch, who is the hero of our story. Then the northern promontory of the bay of Pwllcrochan is called Trwyn Llwyd, which immediately makes one think of "Llwydeu mab Kel Coet," whose house is

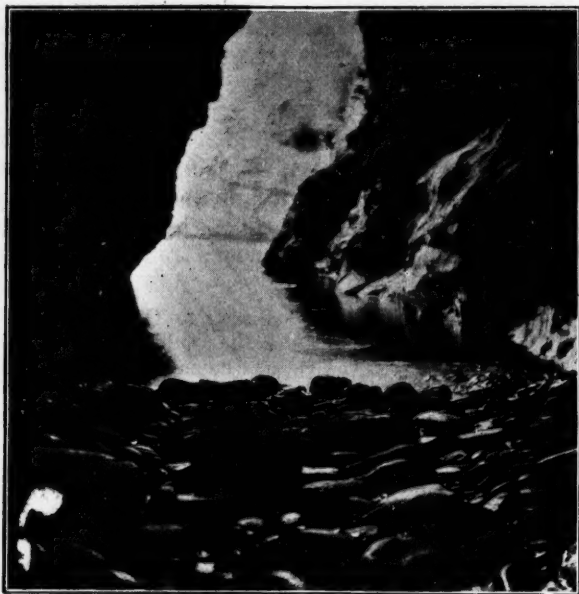


Fig. 1.—Pwllwrach from within.

said to have been at the place, and especially so when we remember that this personage is called in the *Mabinogi* of Manawyddan, Llwyd ab Kilcoed. Also, there is another bay, a little to the north of Pwllcrochan, called Pwll Arian, which reminds us of the cauldron being filled with Irish money; and, in addition, all kinds of quaint stories are known to exist or to have existed on Pencaer, concerning these and other

places in that vicinity, Of this, then, there is absolutely no doubt that the tale of Kulhwch and Olwen, in the *Llyfr Coch o Hergest*, is intimately connected with Pencaer, and it is highly probable that the old folk associated Pwllcrochan, Pwllarian, etc., with the cauldron of Diwrnach Wyddel, a well-known personage in their mythology. This, however, would not pre-



Fig. 2. —Pwllwrach from hill opposite.

vent its having been associated with Pwllcrochan in *South* Pembrokeshire, for there is a place of that name in the south as well as in the north of the county; and possibly with other Pwllcrochans which have disappeared from map and memory. But when the scribe of the *Llyfr Coch* wrote "Ac yno y mae messur y peir" ("and there is the measure of the cauldron"), he must have had his mind's eye on some particular spot

in Dyfed, where there was something which looked like a cauldron: something which any Dimetian would have called a "messur y peir." For instance, there is a thing on the Fishguard Road to St. David's which looks like a loaf, and is, therefore called "Mesur y Dorth" ("the measure of the loaf"). Where, then, in Dyfed is that thing which looks like a "pair" or cauldron, and which might be reasonably called "mesur y pair" ("the measure of the cauldron")?

In the summer of 1898, before I had read the *Mabinogion*, or knew anything of Diwrnach Wyddel, I visited Moylgrove for the first time. There I noticed a most weird-looking formation in the cliff, a large cavity into which by some unseen passage the sea entered with every incoming tide. Fenton noticed it on his tour in the first decade of the last century, and this is what he says (*Historical Tour*, p. 538):—

"On the north side [of the pretty little dingle] I observe a curious opening in the cliff, nearly circular, admitting the sea through an arch at bottom, similar to those near St. Goven's, but not half so capacious."

It is known as "Pwll y Wrach," the "Witch's Pool;" but I very distinctly remember a lady living close by, and who had lived there from childhood, telling me she had always known it in English as "The Witch's Cauldron." The inhabitants say that it is a marvel to see in stormy weather, for in such a time it seethes like a boiling pot. I paid it a subsequent visit on Tuesday, July 22nd last, in company with Mr. John Griffith (Pentrevor). At the first glimpse, and irrespective of the story in the *Llyfr Coch*, Mr. Griffith felt certain that the old folk must have associated some explanatory legend, a kind of working hypothesis as to the origin and existence of so remarkable an object (as indeed is indicated by its present name). Of this at least we were assured, that whether Pwll-y-Wrach in Moylgrove be the place referred to in the story or not, it represents exactly what a Dimetian would understand by the expression "messur y peir."



This, however, by itself is not sufficient to make us certain that Porth Kerdin yn Dyfed has been identified; but I believe the following considerations will assist us in arriving at that conclusion. First, then, another quotation from Fenton (p. 536):—

"Moylgrove, or as more properly it should be called, Maltes or Matilda's Grove, for so the old Latin deeds term it, where anciently there were two hundred acres of wood and forest, is now totally denuded."

Two hundred acres of wood and forest! Not only does the English name "Grove" bear this out, but also the Welsh, viz., Trewyddel, *i.e.*, "the woody tref;" for seemingly in most Welsh place-names into whose composition the word "gwyddel" enters, it does not mean an Irishman, or Goidel (as Bishop Basil Jones thought) but "wooded." I presume the word "gwyddel" is formed from "gwydd," which one constantly comes across in Dafydd ab Gwilym, *e.g.*, in his cywydd to the thunder: "Tan y gwydd'r oedd tân yn gwau." (I am not quite certain of this. I was taught "learning" in Welsh schools—so called because no Welsh is taught in them!). However, this point is established, that Moylgrove was once very wooded. Now the place where the "messur y peir" is said to be, is called "Porth Kerdin." Although we were unable to find any spot called "Cerdin" in Moylgrove, it is significant that this word is a form of the modern Welsh word "cerdinen," a rowan tree; or, as some will have it, a mountain ash (Rhys' *Celtic Folklore*, p. 292, note 1). "Porth" not only means a port or harbour in the sense we generally use those words, but also any small landing-place, so that "Porth Kerdin" would signify "The Harbour of Rowan Trees." In addition to this, the man whose house is said to have been there is "Llwydeu mab Kel Coet," which would seem to mean "Llwydeu, son (of him) of the Hidden Wood." In the *Mabinogion* he is called "Llwyd uab kil coet," which literally means "Llwyd, son of (him of) the Retreat of the Wood" (*ibid.*, p. 546, note 1). Thus

both the name of the place and that of its resident correspond exactly with the modern appellation of Moylgrove or Trewyddel.

However, if in spite of everything which indicates the contrary, the name Trewyddel means "the township of the Irishman," then it may very well refer to Diwrnach Wyddel, to whom the cauldron belonged, and may stand for an older "Tref Diwrnach Wyddel."

Now, Llwydeu mab kel coet, whose house is said to have been at Porth Kerdin, is a very important personage in this mythology, and is referred to in the passage quoted above, as so well known that no explanation of him is offered. Under the name of Llwyd mab kil coet, he is represented in the *Mabinogi* of Manawyddan as a great magician, who could change his shape and that of others. The majesty and terror of supernatural power surround him at every step. But what I want to do now is to show that when the Dimetians began to rationalise their religion, and to localise the fantastic habitations of their demi-gods, the land of Cemmes, in which Moylgrove stands, is the most likely locality where our dreadful Llwyd would be placed. Why? First, because, although Cemmes is accounted one of the seven cantreds of Dyfed, yet there are reasons to believe that Cemmes was, to some extent, distinct from, and an enemy of, Dyfed. Llwyd, being the bane of Dyfed, is therefore likely to have been assigned a place in that province. Secondly, because Cemmes has long been regarded by the surrounding peoples as a land of mystery. Those children of phantasy known as *Plant Rhys Ddwfn* are associated with it. Like Llwyd, they are able to place their country under enchantment, so that the aspect of it is changed or disappears altogether. In Cemmes grow their magical herbs; and in that land also is to be found that square yard of soil whereon whoever stands straightway beholds the Realms of Faery, where Rhys Ddwfn and his children live (*Celtic Folklore*, p. 158). Of this there is no doubt that, although

Cemmes is in Dyfed, yet it holds a position distinct from the rest of that land. Even to this day it belongs ecclesiastically not to St. David's and Dyfed, but to Cardigan and Ceredigion. Even to-day, speak to the good folk of Puncteston, and they will talk to you of the inhabitants of Newport, Nevern, and Moylgrove, and the rest as "the dwellers beyond the mountains," and as quite distinct from themselves. Centuries ago the Dimetians fought with the Cymry for the possession of Cemmes, and lost it: so that all that fair land between the Teifi and the Gwaun passed into the hands of Cunedda's stock. In the middle of the ninth century, its distinctive character seems to be recognised in the fact that a certain Cian of Nevern is specially mentioned under the year 865, in the *Annales Cambriae*. It is not hard to believe that there was a distinction of race between the dwellers in Cemmes and those in surrounding provinces. One might suspect from the *Mabinogion* that they were not Cymric, not even Brythonic, but Goidelic or Irish. Cooped up in that ultimate corner of the land, it may be reasonably supposed that some remnant of that Goidelic race existed, till very late, which once had domineered the whole South of Wales, and perhaps the whole South of Britain; associated, it may be, with a still older race of men, making a last display of independence before their final assimilation in the compound Welsh nation of modern times. For note that the chief saint of Cemmes was an Irishman—Brynach the Goidel; and how that, in all probability, under such forms as Llanllawer, Llanychllwydog, Llanychaer, and the like, the forgotten names of other Irish missionaries lie hid. Dewi, whom they say was of Cunedda's stock, and was therefore a Brython and a Cymro, has no church of ancient foundation in the land of Cemmes, although his chief church was only twenty miles away. Llanllawer, Llanychllwydog, and Llanychaer are assigned to him indeed, but that probably only because their real founders have been long forgotten. It was among

the Goidelic people of this and other corners of Wales that the peerless romances of the *Mabinogion* were fashioned; and therefore it is only likely that the gods and heroes with which they deal should be localised in their own districts, exactly like the gods and heroes of Greece.

Professor Rhys is inclined to identify Llwyd with the Irish Liath, famous for his beauty (*Celtic Folklore*, p. 546). Now, apart from the fact that our Llwyd is represented in all the gorgeous beauty and display of a mediæval bishop and his suite, there is, in the *Black Book of Carmarthen*, a famous poem recounting the graves of the old Iberic and Celtic gods and heroes. One of these stanzas reads thus (fol. 35a):—

"Bet llvit lledneis ig kemeis tir  
kin boed hir tuw y eis  
dygirehei tarv trin ino treis."

The first line of this englyn, in English, is:—"The Grave of Llwyd the Comely in the land of Cemmes." I submit to Professor Rhys and others that this is no other but Llwydeu ab kel coed, whose residence was at Porth Kerdin, where the measure of the cauldron is—that is, Moylgrove, or Trewyddel, distinguished for possessing within its bounds that remarkable formation known as Pwll y Wrach. I leave to Pentrevor the description of the other marvels of Trewyddel, viz., the mineral well and Castell Tre'riffi: both mentioned by Fenton; also, such other coincidences as "Castell Llwyd" on the River Nevern. I should be very grateful to Professor Rhys if he were to consider the contention of this article. One would like, among other things, a reliable translation of the above stanza. That given by Skene is meaningless. What connection is there (if any) between Llwyd and Llwydawc Govynnyat and Galicoyt Gouynynat in the story of Kulhwch? The last two names appear to be a splitting of some such form as Llwydawc Galicoyt Gouynynat, which, strangely, reminds one of Llwydeu Kel Coet.

Mr. John Griffith wrote as follows on the above:—

"It is surprising to me that George Owen, Lord of Kemes did not include the Moylgrove cauldron in his chapter on the natural wonders of Pembrokeshire. It is well known at Moylgrove that for ages the cauldron has been the show-place of the parish. Visitors are even now attracted to the place; but, in times past, I have learnt from the natives that, besides the cauldron itself, there were at least two still more powerful attractions on the spot—a well and a witch. Then, be it remembered, that right opposite the creek is a 'castle,' which Fenton compares with Tintagel. The only cottage on the headland where the 'castle' is situate is called Pen y Castell. Athwart the slope of Pen y Castell is a finely-constructed bridle-path, which leads to the castle. It is from near this bridle-path that the best view of the cauldron can be obtained.

"I went first with Mr. Wade-Evans to see the place. Soon after, I accompanied his brother, Rev. J. T. Evans, to the spot, when the latter took some kodak views of the cauldron. It was on the second visit that we heard of a famous well on the 'castle' side of the creek. We did not see the well, but understood its name to be *Ffynnon Halen*. There was nothing in such a name, we thought, except an indication of its mineral character.

"Some months later, I went all alone to Trewyddel to scout and follow up any chance trail. I concentrated my attention on nothing in particular. I appeared among the parishioners of that fag-end of Kemes like a very Micawber, looking for something to turn up.

"I was extremely fortunate in 'discovering' at Moylgrove a village blacksmith, David Davies, who knows all there is to know about Moylgrove as it is, and its history, as much of it as the people to-day know. I was led to make my third journey after a chat with the Rev. Llewelyn Griffiths, Dinas, whose father, I understood, had lived at Moylgrove, and he himself knew the cauldron well. When I mentioned *Ffynnon Halen*, he corrected me, and said its name is *Ffynnon Alem*. When he was a lad at Moylgrove, he learned of it, as a thing which had happened just then—that somebody saw a mermaid at Pwll y Wrach, with long hair, waving an arm out of the water.

"In the meantime, a letter from a gentleman interested in Mr. Wade-Evans's discovery reminded me that we had not discovered a *Ty Llwyd* at Moylgrove. That was simply because not one of us thought of inquiring for such a place. Somewhere half-way from Newport to Moylgrove, I met a farmer, who told

me that there is a *Ty Llwyd* at Moylgrove. That is enough, I thought. What's the use of going further? But, having found so much, the desire for more—like that of a miser—urged me on to the village.

"As to *Fynnon Alem*, I found three witnesses confirming Mr. Griffiths's spelling of the name. And what do you make of that *Alem*? *Alun Dyfed* is a personage figuring somewhere in old Welsh literature. Final *n*, in Glamorgan, at any rate, is often turned into *m*. But I am far from being satisfied with my poor guess of the meaning of *Alem*.

"The Rev. J. T. Evans and I made another 'find.' We found a regularly - constructed path leading into one side of the cauldron. It is narrow, yet wide enough for a person to walk with both feet down together, if you can fancy a man walking so. Nervous people had better avoid it, though. The path leads into a cave of considerable size and length. Somebody once must have made much use of the cave. The making of a path on the sheer side of the cauldron was ticklish work.

"Now, Mr. Davies told me that the people there still talk of a witch inhabiting the cave, and of people who used to visit *Pwll y Wrach* to consult the *Wrach*. I judged, from what I heard, that such a witch might have been haunting the place, say, within the last century. At any rate, Mr. Davies and his neighbours do not draw on our mythology for an explanation of *Pwll y Wrach*. They regard the name as associated with a common witch, just as *Treriffith* close by commemorates a Griffith—a name, alas! too common. At Dinas there is *Tre'r Wrach*, and there is *Pant y Wrach* in the Gwaun Valley, and *Wrach* place-names are in Wales quite common.

"*Ty Llwyd*, Moylgrove, is close by the little harbour, so that Arthur could have hauled the *swllt* of Ireland in a jiffy from *Prydwen*, his ship at the harbour. There you have a convenient harbour for such a cockle-shell as Arthur's ship probably was—*Ty Llwyd*—then, perhaps, the only house close to the harbour, and, within a mile, *Messur y Peir*. *Pwll y Wrach*, however, cannot be styled a harbour place.

"There is no name to the brook that flows into the sea at *Pwll y Wrach*. All we could learn was that it is a *rhewyn fach*, *rhewyn* being the local generic name for a small brook.

"Now for the mysterious Porth Kerdin. I am not nearer to the solution of the mystery than others. But here's a curious fact: the river which flows into the sea below Moylgrove is called *Awen*; but its mouth is called, not *Aber Awen*, but *Aber Ceibwr*. I tried hard to find some brook or other running into the *Awen* below the village, and called *Ceibwr*, but nothing of



the kind is known. There is a place over against the harbour called Penrallt Ceibwr. That is all I could learn.

"The name Ty Llwyd is now shared by three houses close to each other, two of which are dilapidated. My theory is, that the old Ty Llwyd has disappeared, and that the present cottages have shared the name as a convenient arrangement, or as a compliment to an older and a famous Ty Llwyd."

Thus far Mr. Griffith.

Now, with regard to the well at Moylgrove, Fenton says (p. 537):—"the alum well at Treriffydd from which the late ingenious but eccentric physician, Dr. Owen, had in project a plan of extracting alum; but, if practicable, it was never carried into execution. Whether impregnated with that or not, I cannot say; but, as a chalybeate, after undergoing a most perfect analysis, it has been pronounced inferior to none, for that property, but the Tunbridge water. I never saw such an appearance of crocus, its inseparable characteristic. The spring is enclosed with stone and mortar, and, about 6 yards below, its stream is diffused into a more capacious basin excavated for the convenience of bathing in it." From this, one judges that the well has nothing to do with alum, save in the mind of "the ingenious but eccentric physician, Dr. Owen." Apparently, the original name of the fountain has, under the influence of the ingenious Dr. Owen, and under that of the rationalising tendency of the folk, wavered from Ffynnon Alwm to Ffynnon Halen. "John Pentrevor" finds it to-day a kind of midway between these, viz., Ffynnon Alem. It is important to know what the name was before the ingenious Dr. Owen came on the spot. Can anyone supply this information from an old document, or some very old resident in the place? There can be little doubt that Ffynnon Alem is a holy well, the word Alem being in all probability a form of a man's name. Lewis, in his *Topographical Dictionary of Wales* (London, 1833), says, under "Moylgrove":—"Within the limits of this parish is a well, the water of which is considered efficacious in several diseases." Unfortunately, he does not indicate whether he is referring to Ffynnon Alem or not. But, considering that the well is enclosed with stone, like Ffynnon Gappan in Llanllawer churchyard, I think it very likely that Ffynnon Alem is that referred to. The folk etymology seems to point to the old name having been Alem, or Alan, or Alun.

The path and cave in the side of Pwll y wrach, mentioned by "Pentrevor," are explainable from Fenton, who says (p. 538):—"On one side of which, almost in reach of the tide, an attempt

had been made to discover coal: and some smutty stuff very like that substance had been dug up, but the adventurers did not find encouragement enough to persevere."

Ty Rhôs, Fishguard.

The following is Professor Rhys' criticism, being a *verbatim* copy of his letter to the Editor of the *Pembroke County Guardian*:—

"A happy New Year to the readers of the *Guardian*, and especially to Mr. Wade-Evans, who has been fixing the locality of Porth Kerdin, and Mr. John Griffith, who has been helping him. They seem to me to have succeeded, and their letters are very suggestive, and may lead possibly to more identifications. Of course such a name as Pwll y Crochan could not help very much, as it is so common; and the ambiguity of one like Trwyn Llwyd destroys its force by itself, as it may mean merely a grey headland, or a headland called after a person named Llwyd. The case is the same with Ty Llwyd, which might be either Grey House or Llwyd's House. The decisive point in Mr. Evans's argument is his being able to show 'Mesur y Pair' as a natural feature which could be readily described in that way. Then the minor arguments come in with considerable force: not far from 'Mesur y Pair' you have the small creek for landing, with Ty Llwyd close by, and you can hardly conceive the coincidence being a mere accident. What may be regarded as an accident is the disappearance of the name Porth Kerdin, which seems also to have been not an uncommon one. As to the little river Awen's name, that sounds to me very like the pronunciation of the Irish word for river, namely, 'amhain,' the equivalent of our 'afon.' Then Ceibwr is practically the same name which occurs in the *Book of Llan Dâw* as Kibor, for the district around Cardiff; so it looks as if the names were Afon (Amhain) Cibwr, and Aber Cibwr, and that the Irish word 'amhain' (whence possibly the present Awen) had taken on itself the functions of the complete name: that is all.

"It is interesting to have Fenton's statement that Moylgrove had formerly 200 acres of wood and forest, covering ground which was in his time, as he says, totally denuded; but I hope he had reasons beyond those supplied by the names, Trewyddel and Moylgrove. On this point one would like to know what Dr. Henry Owen has to say. In the meantime I return to Trewyddel and Ty Llwyd, which I accept as meaning Llwyd's House, that is, the house of the Llwyd of the *Mabinogi* of Manawyddan, called in the Culhwch *Llwydeu*, which I am



inclined to regard as incorrectly spelled *Llwyddeu* in Lady Charlotte Guest's translation. The name is rather peculiar in its termination *eu*, but there was Arthur's son *Llachen*, and the 'Englynion of the Graves' have a man called *Tawlogau* (p. 34B). There are also feminines, such as *Ejilieu* and *Tegau Eurfron*. There are probably more, but those are the only ones which occur to me now. I am not sure, after all, that the termination *eu* of *Llwydeu* may not be something quite different and quite non-Welsh. It reminds me of the Trallwng stone, with a Latin genitive *Cunocenn-i* by the side of a Goidelic genitive (in Ogam) *Cunacenniv-i*. The name appears later in Welsh as *Concenn*, *Cincenn*, *Cyngen*.

"Mr. Evans invites me to translate the *Llwyd englyn* in the *Black Book*, p. 35A: I only wish I could, but I do not expect to improve on Chancellor Silvan Evans's version. However, I suggest the following, with very great deference:—

'Bet llvid lledneis, igkemeis tir.  
kin boed hir tuw y eis.  
dygirchei tarv trin ino treis.'

'Llwyd the Courtly's grave in Cemais land;  
Though long the growth of his shaft,  
Trouble was to assail there the bull of battle.'

On this guess I may remark that I cannot fix on the shade of meaning to give the adjective *lledneis*: perhaps it should be elegant, or comely, or courteous; but I hardly think modest, delicate, or dapper, would have suited one whom the poet calls immediately afterwards a 'bull of battle.' I have ventured to treat *eis* as meaning a shaft or spear—that is one kind of signification established for it by Silvan Evans in his *Geiriadur*. Further, I have supposed the sort of spear affected by *Llwyd* to have had a very long shaft. From the unexpected use here of the imperfect tense, I gather that the conflict in which *Llwyd* fell had been preparing for some time, perhaps at the hands of *Pryderi*, or else of *Manawyddan*, or some other leader of the *Llyr* family.

"Before losing sight of the *Black Book englyn*, allow me to call attention to the spelling *Kemeis*, which shows that the modern Welsh spelling should be *Cemais* or *Cemmais*, or else *Cemes* if you like, only not *Cemmaes*: there is no *maes*, field or plain, in it, as some people seem to imagine. The word is derived from *cam*, crooked, bent, and refers to the bend of a coast line or of a river, and challenges comparison, perhaps, with the *cambus* occurring here and there in Scotland. In the Pembrokeshire case the name refers, I fancy, to the angle made

by the coast line with the mouth of the Teifi. What sort of a headland is Pen Cemais? Is it high or low? How does it look from the sea? To leave this question of the name, I may point out that the *Mabinogion* give no indication that Cemais was not a part of Dyfed: indirectly I think that of Pwyll does the contrary. The poet Cynddelw—his name is to be pronounced as a dissyllable with the accent on the first syllable—refers (*Myv.*, vol. i, p. 228) to Dyfed as 'bro seithbeu dyued' that is the country of Dyfed's seven *pagi*; for 'beu' is the mutated form of what we write 'pau'—it might be put into French as '*cher pays*,'—in our patriotic song 'Hen Wlad fy Nhadau,' sometimes *Nadau* in Morgannwg, as the Pentrefwr can testify. Now the 'seithbeu' or 'septem pagi' of Cynddelw can only have meant the 'Seith Cantref Dyued' mentioned more than once in the *Mabinogion* of Pwyll and Manawyddan, the seven original cantrefs of Dyfed, before Pwyll's son, Pryderi, had added to them. The lists of the cantrefs of Wales, together with the commots composing them, vary very much in different manuscripts, and it would be a very useful piece of work if they were to be carefully studied and explained by a trained historian. The seven here in question, as given from the *Red Book of Hergest* in the Oxford edition of the *Bruts*, are the following: Emlyn, Kemeis, Cantref Wartha (Upper Cantref), Deugledyf, Pennbrwc, Pebideawc, and Ros. One would like to know how Emlyn and the Upper Cantref, and perhaps more, were filched away from Dyfed; but I expect that is a question already dealt with in Owen's *Pembrokeshire*. I understand that portions of my native county of Cardigan have also been absorbed by Carmarthenshire. That octopus seems to have been equal to anything, except keeping hold of Gower.

"The poet Ab Gwilym calls Dyfed generally *Bro yr Hud* or *Gwelad yr Hud*, that is to say, the realm of enchantment, glamour and illusion, the story of which, reaching the French romancers, became the theme known as the 'Enchantments of Britain.' But I think Mr Evans is warranted in laying his finger on Cemais as the part to which the glamour adhered most thickly: that seems to follow from the stories reproduced in my *Celtic Folklore*, though I did not perceive it myself. In fact, I did not see the wood for the trees; but the wood is in this case of some importance, for it helps one to understand the story, if one may suppose the whole or most of Cemais to have once been more or less of a forest. Such a forest would serve also to shelter men who landed from the sea in such creeks as Aber Ceibwr. Possibly Llwyd may have been one of them; at any rate, I am inclined to identify him with Liath mac Celtchar of Cualu, the

most comely of the Fairy Chiefs of Erin. Now the country called Cualu, genitive Cualann, covered a tract of Ireland reaching from Dublin down as far as Wicklow. For, besides other proofs, Dublin is found called 'Ath Cliath Cualann,' that is, the Hurdle Ford of Cualu (*Revue Celtique*, vol. xv, p. 455), and in the other direction St. Patrick on his mission to Ireland is said, in the ancient manuscript called the *Book of Armagh*, to have put in at Inbher Dea in the territories of Cualu (*in regiones Coolennorum*), and the mouth of the Dea is known to be the Vartry river, which empties itself into the sea near the town of Wicklow. That coast must have been fairly convenient for communication with Dyfed. Cualu becomes in Welsh Cwl, for which there is some sort of Welsh tradition—I cannot find my references just now—that it was the part of Ireland from which Matholwch came, who occupies such a great place in the *Mabinogi* of Branwen. Somewhere, too, in the county of Wicklow, perhaps within the limits of Cualu, was Esgair Oerfel, whither Arthur went to attack Twrch Trwyth and his Boars. After some fighting, they are represented crossing the sea, and landing at Porth Clais at the mouth of the river Alun, below St. David's. Arthur, following them closely, seems to have landed in the same place, but is said to have spent the night at Mynyw, which I suppose means St. David's. This story, whatever else it may mean, seems based on some tradition as to invasions on the opposite coasts of Wales and Ireland in early times; but whether they are to be regarded chiefly as invasions of Ireland from here, or the reverse, does not seem very clear.

"The Twrch Trwyth and his Boars suggest to me the Idling family of a tribe whose totem was the wild boar, whose tribesmen were called boars, and whose ancestress was Banba, the lady of the boars, from Irish *banbh*, 'a young pig,' Welsh *banw*, 'a young boar.' Banba is used by Irish poets merely as one of the names of ancient Ireland; and the story of the advent of the Milesian Celts relates how they found Ireland possessed by three kings, whose wives were Eriu, Banba, and Fodla. The first of these goes with our 'Iwerddon,' and belongs more especially to Munster and the south-west, where the ancient Iverni lived; and possibly Fodla is to be identified with Ulster. The story of Twrch Trwyth seems to me now to settle the position of Banba in the east of Ireland, where we have found Cualu, that is to say, in Leinster. It looks as if the three queens' names reflect a triple division of Ireland in very early times, a sort of division, in fact, at which you would arrive by spreading Munster, Leinster, and Ulster out, so as to cover jointly the whole of the island. There is nothing to connect the

Boars with Llwyd and his people except what Mr. Evans has directed attention to, namely, the similarity between the name Llwydawc of one of the principal Boars, and Llwyd's own name. His ingenious conjecture is well worth bearing in mind, though by itself it cannot be considered to identify Llwyd with the Boars under the lead of Twrch Trwyth. This would be an important conclusion if it could be established, as there is more to say about the Boar Lady Banba: I seem to detect her in the Germania as the goddess of a Celtic people who protected their persons with boar amulets.

"The story of Llwyd does identify him with an ally called Gwawl, son of Clud; and it was to avenge Gwawl that Llwyd put Dyfed under the spell of his magic. Gwawl's territory seems to have been near that of Hyfeydd Hên, whose name seems to connect him with Maeshyfed (formerly 'Maeshyfaidd') and Radnor. Now, Gwawl's mother, Clud, seems to have left her name to a district; for the *Bruts* mention, in the twelfth century, a prince named Einion Clud, that is, Einion of Clud, who is specially associated with the cantref of Elvael. In any case, Clud, as the name of a district, had not gone wholly out of use; for Cynddelw mentions it in his elegy to Cadwallon ab Madog—that Cadwallon was brother to Einion Clud, and, in his brotherly way 'he sent him prisoner to Owen Gwynedd, who delivered him over to the Normans; but in vain, as he managed to escape. He had probably been troublesome. This is how Cynddelw sings of Cadwallon (*Myv.*, vol. i, p. 220):—

'Prif arglwyd brolwyd bro din eithon,  
Priodawr cloduwyr clud ac aeron.'

'Chief lord and success of Din Eithon's land,  
Far-famed possessor of Clud and Aeron.'

"Din Eithon appears to have been a castle on the river Eithon in Maelienydd; but where was Clud exactly? Did it embrace a part of Radnorshire and Brycheiniog, and extend westwards to the Teifi? On the answer to this must depend, to some extent, possibly, the answer to another question which is more exactly in point here: How were Llwyd and Gwawl brought into contact with one another? It seems probable, at all events, that we cannot regard Llwyd's power as confined to Cemais, or even to the seven cantrefs of Dyfed.

"As this rambling letter has grown so long, I must reserve for another day some queries which I wish to put to the readers of the *Guardian*.

"JOHN RHYS.

"New Year's Day, 1903."

## PARTRISHOW CHURCH, BRECONSHIRE.

BY THE VEN. ARCHDEACON THOMAS, M.A., F.S.A.

A LONG-standing wish to see this remote and curious little church, inspired by Professor Westwood's account of it in the volume for 1856, and renewed by Mr. Bloxam's article in the 1874 volume, and intensified by Mr. Worthington Smith's admirable drawings in illustration of Sir Stephen Glynne's "Notes" in the volume for 1902, was happily gratified on the 7th of October, when I was taken to see it by our President.

Passing the "Turpilli" Ogham stone in Glanus Park, our first halt was at the newly-restored church of Llangattock, with its fine western tower; our second, at the daughter-church of Crickhowel, with its interesting effigies of—

1. Dame Sybil Pancefort, the foundress, whose deed of foundation in 1303 has been printed in the volume for 1893 (vol. x, p. 220).

2. A knight in chain armour, with the Pancefort shield; her husband or her son, both Sir Grimbalds.

3. Sir John Herbert, of Danycastell, knight, who died in 1666.

4. Dame Joan, his wife, daughter of Sir Charles Jones, of Dingeston, knight.

And two other mutilated figures of William le Hunt, Serjeant-at-law, who died 1694, and Elizabeth his wife, daughter of Sir John Herbert, who died in 1703.

As we climbed the hill to the north of the town, the ruined tower of the castle lay below us, and as we ascended higher the beautiful Vale of the Usk lay spread out in front. Crossing Bellfounder's Hill, with its fine oak timber, we looked down upon the Vale of the Grwyney, dominated by the lofty "Crûg" that crowns a spur of the Disgwylyfa offshoot of the Black

Mountain, and gave its own name to the later "Crickhowel." Descending and leaving the Valley of the lesser Grwyney (y Grwyne-fach) on the left, we followed that of the larger branch (y Grwyne-fawr) along a narrow twisting lane at the foot of the northern slope. At about four miles from Crickhowel the lane bifurcates; the branch which trends down to the river, which it crosses, is known further on as "Coalpit Lane," and leads ultimately to Llanthony; along the other we continued our way as far as some farm-buildings called the "Celyn" (The Holly). Leaving the carriage here, we took the steep, narrow, well-worn lane that trends north-east, and after passing a farm with the suggestive name of "Llanfair" (St. Mary's), and following along what became something of a trackway, we suddenly dipped down into a secluded little dingle; and crossing the brook, we toiled for a couple of hundred yards or so up a steep and narrow cutting, and then on the right hand we turned into the churchyard of Partrishow, embosomed in trees, and presenting an ideal spot for quiet contemplation, away from the noise and bustle of the busy world.

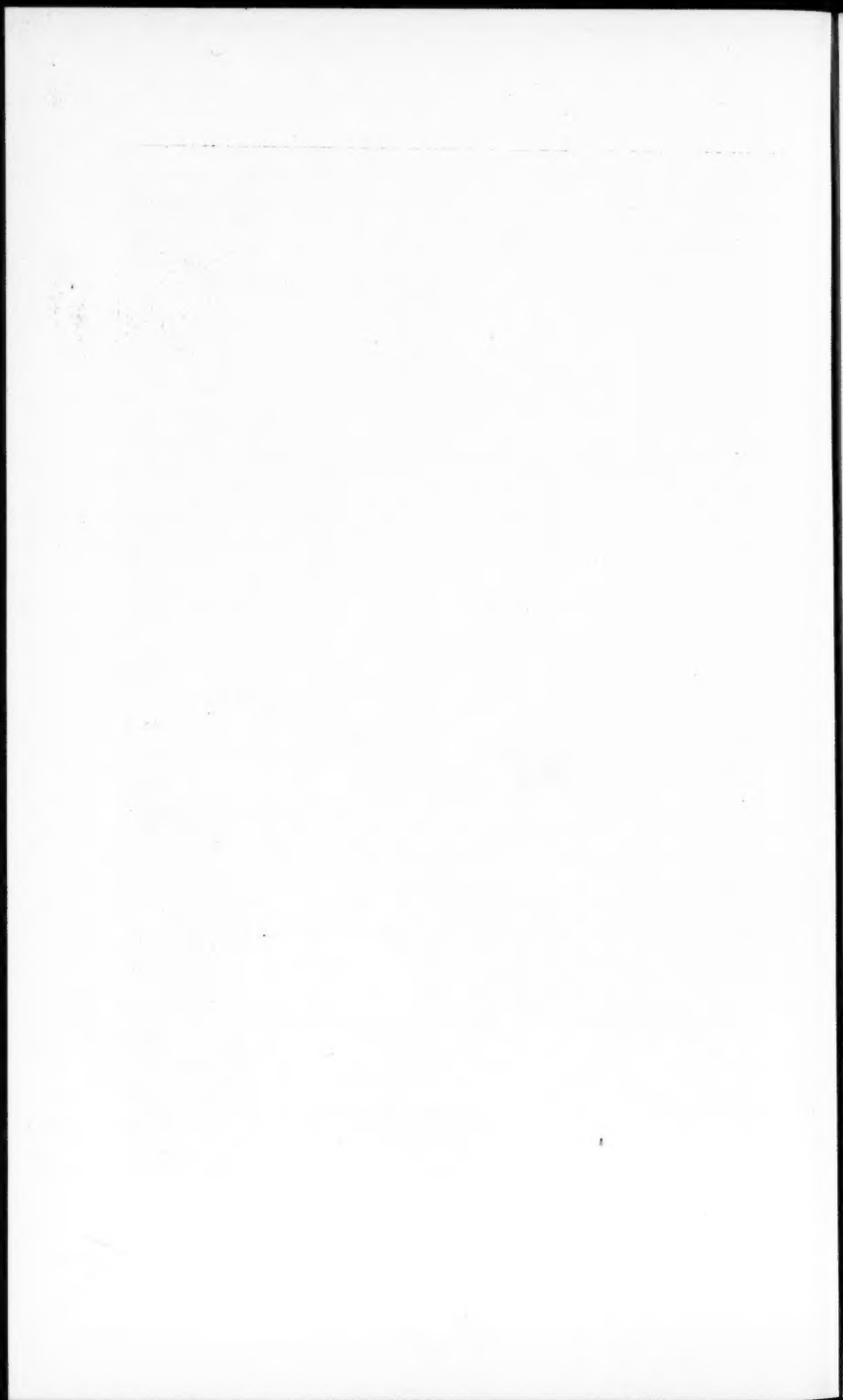
Sir Stephen Glynne's "Notes" and Mr. Worthington Smith's illustrations in the 1902 volume describe all that is of interest in it so fully that there is little left to add, and they are so fresh that there is no need to repeat them here. But the place, the situation, and the surroundings are so full of interest that one must plead an antiquary's privilege to linger on the spot, and, in thought, trace out its antecedents and its origin. There must have been many re-buildings on this site, for no part of the fabric is as old as the font, the inscription on which, "made in the time of Gen-nillin,"<sup>1</sup> corresponds exactly in date with a record in the *Book of Llandav*; that the church was consecrated by Bishop Herewald (A.D. 1056-1103). But

<sup>1</sup> "Kniwillin ap Rys goch kyff kenedl ystrad yw ac o hano vo i tyf gwyrr penn Ros a llan ofor."—*Mostyn MS.* 212b, 130.



VIEW OF INTERIOR OF PARTRISHOW CHURCH.  
(From a Photograph by the Rev. E. Hermitage Day.)

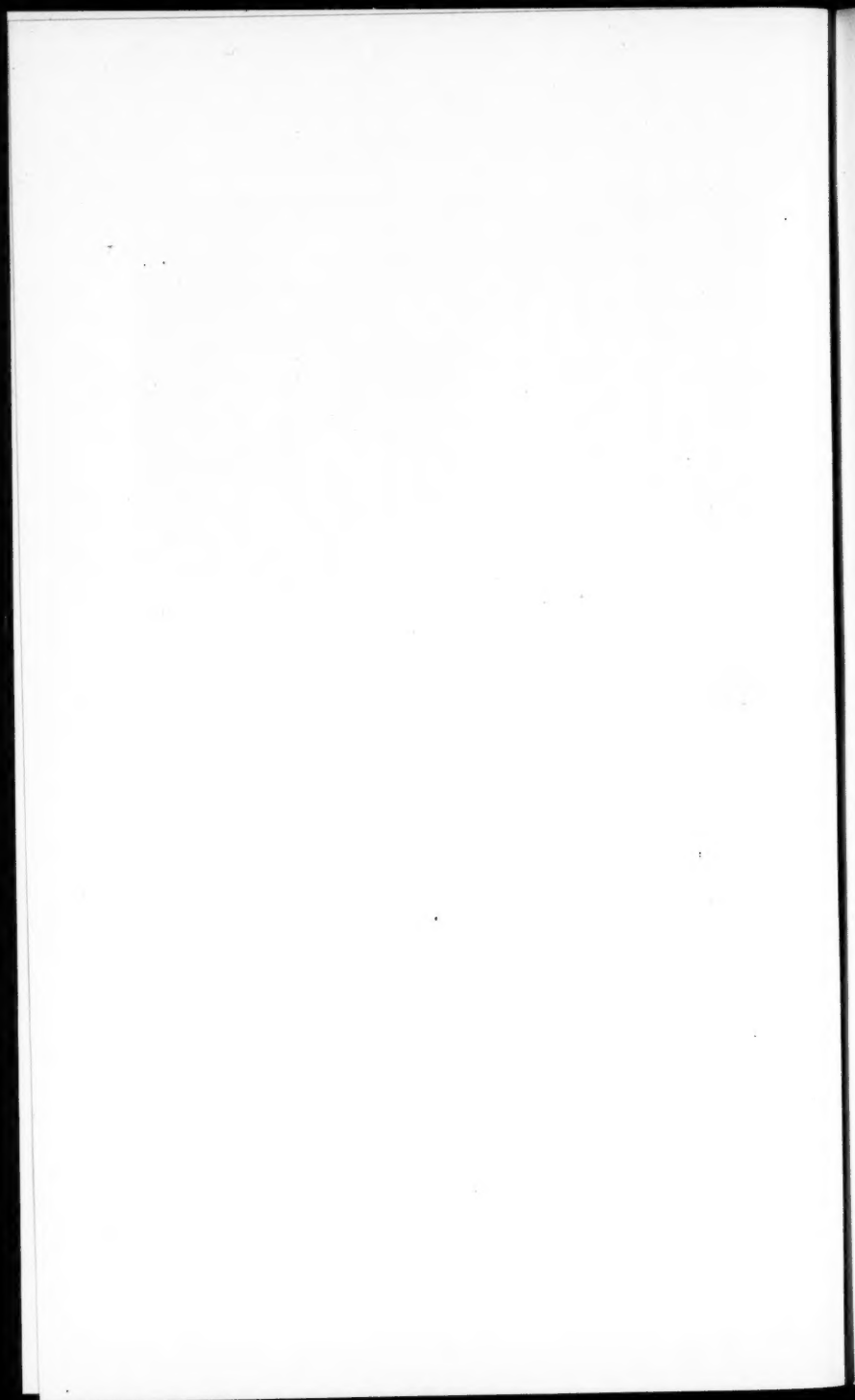








VIEW OF INTERIOR OF PARTRISHOW CHURCH.  
(From a Photograph by the Rev. E. Hermitage Day.)



the record seems to indicate that the place was already sacred as connected with the "Martyr Issiu" (Merthir issiu). And I take it that the western annex, or chapel, marks the site of the original hut and oratory, to which in after-time, a nave and chancel were added eastwards. The stone altar and the shrine handed on the sacredness of the primitive hermitage; the two stone altars in the nave, perhaps once the chancel of that added portion, betoken its reputation for sanctity, while the rich screen and rood-loft tell of the liberal offerings made by its devotees. It may be that the memory of beneficent and holy services rendered in the past saved it from the ruthless hand of the Commonwealth iconoclasts; or, at all events, that its secluded and solitary position at the foot of the Black Mountain was a sufficient protection. But had the place been always so lonely and little frequented? Was this the "Ultima Thule"—the final goal—of the pilgrim, or was it only a brief resting-place on his further journey? Did that deep-worn lane along which we had toiled end here, or was it continued on to other and busier spots? To us who have come to depend so much on the railway and the wheeled conveyance it may look like the end of all things; but when people travelled only on foot or on horseback, it mattered but little whether the road was rough or smooth, over hill or through valley, so long as there was a firm foothold and a shelter in time of need. And this was in early times the way from Llantwit and Cardiff and Llandav to Hereford and Ludlow; one early map shows the lane continued on by Capel y Ffin to Hay.

After much deliberation, I have entitled this article "Partrishow," rather than "Patrishow" as Professor Westwood wrote it in 1856, or "Patricio," under which the church was described in 1864 by Sir Stephen Glynne, and in 1874 by Mr. Matthew H. Bloxam; or "Patrishaw," as it is also sometimes given. But, strange to say, not one of these names is found in any document known to be earlier than the sixteenth century.

Of these forms, "Patricio," though it looks like another form of "Patricius," and at first seems to connect the place with the great Irish family of Brychan, is neither Irish nor Welsh, and does not occur earlier than the last century. The earliest and most indisputable name is that recorded in the consecration, viz., "Merthir issiu."<sup>1</sup> The next mention of the place is in the sixteenth century *Peniarth MS.* 147 (c. 1566), which gives it under the "Kwmwd of ystrad dyw issa" as "Pertrissw"; and in the *Mynyddian Archaeology* (Denbigh, p. 747) under "Plwyfau Cymru" as "P. Partrissw." And in a presentation to the rectory of Llanbedr in 1555, it is described as "the chapel of Llanyscho" . . . . otherwise "Partrisso."<sup>2</sup> In all these forms it will be noted that the original dedication "Issiu" pronounced "Ishow," is preserved: but whence came the "Part-" or "Patr-"? The suggestion that "Patr" is only a transposition of "Part," will not hold, nor is it more likely that "Patr" or "Parthyr" is only a form of "Merthyr," as there is no authority for the change of "M" into "P." It is more probable, I think, that there has been some confusion between the names of "Issiu" the Martyr and "Is-yw" the commote; and that the former has been absorbed, if not forgotten, in the latter; so that "Parth-yr-Isyw," the district of "Isyw" has in popular nomenclature superseded the earlier "Merthyr Issiu" or "Ishow." The survival of the original name in that of the Holy Well of the place, "Ffynnon Ishow," if it does not solve the question as to the correct form of the name, does at least settle the point that "Patricio" is not tenable.<sup>3</sup> We are thus carried back to the early

<sup>1</sup> *The Book of Llandav*, p. 279.

<sup>2</sup> In the Diocesan Registry the name is given variously: "1661, Partrishoe; 1721, Patriceo and Patrishow; 1724, Patrisho; 1766, Patricio, and 1793, Patricio."—T. W. Barker.

<sup>3</sup> According to the late Mr. G. T. Clark's *Genealogies of Morgan and Glamorgan*, p. 340, there was a "Patricio in Trallong," the property of Sir Edward Aubrey, Sheriff of Brecon, 1588 to

century of St. Ishow, and we try to recall the circumstances of his original foundation. We picture to ourselves the wild condition of the country, the hills covered with forest scrub,<sup>1</sup> and the valleys hardly passable for swamps. In summer-time only it is probable that these uplands were occupied by swine-herds and shepherds; in winter they were deserted for more genial homesteads. The Silurian tribes, who had enjoyed comparative peace after their subjection to the Romans, broken only by intertribal feuds, had been left to their own protection by the withdrawal of their conquerors; and they had not long to wait to test their mettle and prove that they had not lost their ancient fire. The advancing hordes of the Saxons came pressing upon them. From the uplands above Partrishow, on the slope of the Black Mountain, they could see the smoke of the burning homesteads beyond Cwm Yoy and across the Hatterill Hills and along the plain of Herefordshire; and though they might not hear the clash of sword and spear, many a horseman may have dashed by to carry the terrible news and call their countrymen to arms, and many a wounded and weary footman may have come to take refuge and to rest in the secluded dingles at its foot. Hither, too, may have sped, in terror and agony, women and children escaping for their lives to safer quarters. Such scenes must have been but too common in those troublous times, and they were renewed in later days when Offa the Mercian thrust forward his kingdom to the Dyke which he erected at a distance of not more than twelve or fifteen miles away, and which still appears to mark the eastern limit of Welsh place-names. It requires,

1599. But this seems to have been a mistake on his part, as there is no such place known in Trallong through either record or tradition.

<sup>1</sup> It might be thought that "Perth", a bush or scrub, supplies an alternative clue to the change from "Merthyr" to "Perth-yr," and so to "Pertr issw" and "Partr-ishow," and that "Tyn llwyn" (the house in the copse), below the church, represents that primitive condition.

therefore, no great effort of the imagination to realise the consoling and inspiring influence which would be exercised by a holy recluse, or by some devoted missionary, who pitched his humble oratory among such surroundings; or the peril of life at which he made his pious venture; indeed, the epithet "Merthyr" settles that point. A house of prayer, a holy counsellor, a sanctuary from civil and foreign strife, must have attracted many a pilgrim and sped him on his way, and so the humble oratory grew in reputation, in extent and influence. The mud walls and leafy covering (*a-deil-ad*) must have passed through many gradations of wattle and dab, of timber and of stone; but the site would be clung to as hallowed ground, for there was the altar with all its sacred and ever-accruing associations. At first, no doubt, it was dwelling and oratory all in one; but by degrees they were divided off; and when at last a room was raised above for the priest and his passing guests, the stone altar with its five crosses retained its old position; and its solemnity was increased by a shrine with either the figure of the founder or, as more likely, a statue of the Virgin. Not long after this, it is probable that the church was added on to its east wall, which was also pierced through with a hagioscope, through which the two altars could be seen from the western chapel: and those within it could participate with those in the nave in the "privileges" of hearing mass and of witnessing the elevation of the Host.<sup>1</sup>

Indeed, the actual time when this took place appears to be fixed by the rare inscription on the font, "Menhir me fecit i' te'pore Genillin," for "Cynhyllyn, or

<sup>1</sup> "Pump rinwedd offeren sul ynt y rei hynn . cyntaf o honant yw bod yn hwy dy hoedyl . ar vod pob offeren vyth a wrandewych . Eil yw maddeu dy vwyth amryt or sul y gilydd . Trydydd yw maddeu dy van pechodeu or sul y gilydd . Pedwerydd yw . a gerddyeh y gyrcu offeren Sul . bot yn gytal itt . a phe i as roddut o dref dy tat yn dirdawn y Dduw . Pymhet yw . ot a dyn yr Parddan . gorffwys a geiff . yn gyhyt a phob offeren a wrandawo."—*Henwrt MSS.* xi, 295 and 296.

Cenhillyn Voel, was the only son and heir of Rhys Goch and Lord of Ystradyw;<sup>1</sup> and this is remarkably confirmed by the record in the *Book of Llandav* that "In Ystrad Yw (Hereward, Bishop of Llandaff, 1055-1103) consecrated the church of Llanfihangel (Cwmdu) and the church of Llangenny and Llanbedr, and Merthyr Issiu; and he committed the cure of those churches to Madweith and to Isaac after him, and to Beatus the priest, whom the Bishop himself had ordained to the priesthood, and whom he continued to hold in all episcopal subjection in the time of King William, and of William the Earl and Walter de Lasci."<sup>2</sup> Many points of interest are opened up in this statement.

1. We note that the consecration took place in the time of the independent native lords of Ystradyw, before it had been overrun by Bernard Newmarch and his Normans.

2. We see that up to this time it had been and was in the diocese of Llandaff,<sup>3</sup> and that its transfer to St. David's must have followed after the Norman occupation.

3. We need not suppose that this "consecration" meant that there had been no churches in this part before; but we gather that they received a new and more definite ecclesiastical status. Most likely, indeed, they were rebuilt on a new or larger plan, and a definite cure of souls attached to them, where previously they had been served from the mother-church of Cwmdu, under the shadow of Cynhyllyn's castle at Tretower. In this particular instance it may have been a rebuilding *in stone*; for Giraldus Cambrensis, in describing

<sup>1</sup> Jones's *Brecknockshire*, 2nd ed., p. 378.

<sup>2</sup> "Inistratw consecravit ecclesiam sancti michaelis . et ecclesiam lann cetguinn et lannpetyr . et merthir issiu . et curam ecclesiarum illarum commendavit matgweith et isaac post illum . et beato presbitero quos ipse episcopus ordinaverat in presbiteros . et quos tenuit in omni episcopali subjectione tempore uillelmi regis . et comitis uillelmi . et ualteri delaci."—*Book of Llandav*, ed. 1893, p. 279.

<sup>3</sup> It may be noted that Gwladus, the sister of Cynhyllyn, was the wife of Ynyr, King of Gwent.

Llanthoni a hundred years later, makes special mention of the material : "lapideo tabulatu pro loci natura non indecenter extructa"—"built of wrought stone, and, considering the nature of the place, not unhandsomely constructed."<sup>1</sup>

4. The record on the font implies that the church had now at least the privilege of a "Capella baptismalis," and its designation as, not a vicarage but a "rectory annexed," supports this inference.

5. When, therefore, Bishop Herewald consecrated the church, did he re-dedicate it in the old name of "Ishow," or did he, as was so often the case, adopt a new dedication? I am led to conclude that he adopted the usual practice, and dedicated it in the name of the Virgin; or, even if the chancel were added later as a Lady-chapel, the same rule would apply to that addition.<sup>2</sup> That there was a dedication to the Virgin is shown by the name of the stream which flows below it, Nant Mair (St. Mary's brook), and by the name of the roadside farm, "Llanfair"; but that this did not supersede the older one is testified, as already noticed, by the survival of the name of the Holy Well as "Ffynnon Ishow," and by the general appellation of the church and parish.

6. We do not know the exact date of the succession of Cenhillyn to his father, Rhys Goch's, lordship, but Herewald's episcopate began in 1056, and William's reign in 1066; and we may put down the institution, if not also the consecration, to soon after that event.

7. The institution of Madweith and his successors is extremely interesting, and is almost unique for its early date and the names of the individuals instituted. The churches put in charge represented practically the whole of the Lordship, and it was treated as one parish; and so, when a controversy arose later on between the

<sup>1</sup> *The Itinerary*, p. 354.

<sup>2</sup> The four altars (for there must have been one in the chancel) would still fall short of the five at Llanddewi Brefi; "Pym allawr breui."—*Myf. Ar.*, p. 196.



Bishops of Llandaff and St. David's about the jurisdiction, P. Honorius describes the five lordships in dispute as so many parishes: "illas quinque *plebes* uidelicet Guoher . Chedueli . Cantre bachan . *estrategu* . Erchin."<sup>1</sup>

In the first half of the following century a terrible revenge was taken in the upper part of this valley. The Welsh Chronicle informs us that "in 1135, Morgan ap Owen, a man of considerable quality and estate in Wales, remembering the wrong and injury he had received at the hands of Richard Fitz Gilbert, slew him, together with his son Gilbert." And Giraldus Cambrensis enables us to identify the spot where it took place as "the passage of Coed Grono,"<sup>2</sup> i.e., of the Wood on the Grwyney, or, as it was afterwards called, the "Wood of Vengeance" (Coed dial). This Richard [de Clare] had two castles in Cardiganshire, and was on his way thither when he met his death. "At the passage of Coed Grono, and at the entrance into the wood, he dismissed him (Brian de Wallingford, Lord of this province) and his attendants, though much against their will, and proceeded on his journey unarmed, from too great a presumption of security, preceded only by a minstrel and a singer, one accompanying the other on a fiddle. The Welsh awaiting his arrival, with Iorwerth, brother of Morgan of Caerlleon, at their head, and others of his family, rushed upon him unawares from the thickets, and killed him and many of his followers.<sup>3</sup> This spirit of bitter retaliation, arising from the unscrupulous greed of the Normans, was strong in this district; as, indeed, it

<sup>1</sup> *Book of Llandav*, p. 46.

<sup>2</sup> Is this personal name, "Grono," the origin of the name of the river "Grwyney"? The transition from the full form "Goronwy" to Grwyney would be easy; but to have a river named after a person would be most unusual, and the river-name "Grwyney" may be the truer form of the word "Coed Gronwy," as it is sometimes called.

<sup>3</sup> *The Itinerary through Wales* (Bohn), p. 365.

must have been wherever the Marcher Lords planted their invading foot. "The natives of these parts (*i.e.*, the mountains of Talgarth and Ewyas), actuated by continual enmities and implacable hatred, are perpetually engaged in bloody contests.<sup>1</sup> Indeed, in the stanzas on "the characteristics of different parts of Wales" (*Cynneddfau amryw o Barthau Cymru*) we find these features stereotyped on this part of the Borderland.

"Brecknock is full of treason, and there is war in Ystrad Towey.

"In Ewyas is found hatred and starvation;

"In Glyn bwch are mangling and sharp words;

"In Talgarth robbery and shame, bribes and lawyers."<sup>2</sup>

Some fifty years later in the century, Giraldus himself passed through, when in 1188 he accompanied Baldwin, Archbishop of Canterbury, on his crusading mission through Wales. On their way from Llanddew,<sup>3</sup> near Brecon, to Abergavenny, they did not follow the shorter and easier route down the Usk Valley, but "took the road to Talgarth, a small village a little to the south-east of the road leading from Brecknock to Hay; from whence, climbing up a steep pitch, now called "Rhiw Cwnstabl," or the Constable's ascent, he crossed the Black Mountains of Llanelieu to the source of the Gronwy-fawr river, which rises in that eminence and

<sup>1</sup> *The Itinerary through Wales*, p. 353.

<sup>2</sup> "A Brycheiniog yn llawn brad a chad yn ystrad towri.

Cnawd yn euas gas ac oerfel

Ynglyn bwch trwch trychu chwedel

A lledrad ynhalgarth a gwarth a gwerth a Chwnsel."

*Myf. Arch.* (Ed. 1870), p. 357.

<sup>3</sup> This was Giraldus's own residence, of which he writes:—"Collateralem & propinquum principali de Brecheinoc castro loculum habens & domicilium felici quadam mediocritate studiis idoneum atque labori. Quem suis semper delitiis plenum & æternitatis amicum Cræsi divitiis longe præfero: quinimo cunctis que perire ac præterire possunt, incomparabiliter antepono.—*Itin. Cambr.*, vol. i, p. 97.

pursues its rapid course into the Vale of Usk. From thence a rugged and uneven track descends suddenly into a narrow glen, formed by the torrent of the Gronwy, between steep impending mountains, bleak and barren for the first four or five miles, but afterwards wooded to the very margin of the stream. A high ledge of grassy hills on the left hand, of which the principal is called the Bal, or Y Fal, divides this formidable pass ('Malus Passus') from the Vale of Ewyas, in which stands the noble monastery of Llanthoni ('montibus suis inclusum'), encircled by its mountains. The road at length emerging from this deep recess of Coed Grono, or Cwm Gronwy, the vale of the river Gronwy, crosses the river at a place called 'Pont Escob,' or the Bishop's Bridge, probably so called from this very circumstance of its having been now passed by the Archbishop and his suite, and is continued through the forest of Moel till it joins the Hereford road, about two miles from Abergavenny. This formidable defile is at least nine miles in length."<sup>1</sup> Thus skilfully does Sir Richard Colt Hoare work out the slender but suggestive hint given by Giraldus when he wrote.<sup>2</sup> From thence we proceeded through the narrow, woody tract called the "bad pass of Coed Grono," leaving the noble monastery of Llanthoni, enclosed by its mountains on our left.<sup>3</sup> In this memorable journey did the Archbishop and Giraldus visit the church of Partrishow? Most likely they did. For they must, in any case, have passed close by it; and in the account of Llanthoni, which they did *not* visit, "leaving it on their left," Giraldus's description seems to be almost borrowed from Partrishow: "a deep vale, about an arrow-shot broad;" "a situation truly calculated for

<sup>1</sup> *The Itinerary* (Bohn), p. 364 n.

<sup>2</sup> "Transivimus inde versus Abergeuenni per arctum illud Siluestre, quod malum passum de *Coed Grono* vocant, nobile Cœnobium de Llanthoni montibus suis inclusum a latere sinistro relinquentes."

<sup>3</sup> *Itin. Cambr.*, p. 100.

religion, and more adapted to canonical discipline, than all the monasteries in the British isle."<sup>1</sup>

The *Norwich Taxation*, A.D. 1253, for St. David's is not known to exist; and in the *Lincoln Taxation* of 1291 the place is not named, nor is any place indicated under Llanbedr, though of course it must have been included. Nor yet does it occur in the *Valor* of 26 Hen. VIII, 1535; but the presentation of Thomas Williams, by William, Marquis of Worcester, in 1555, was made "to the Rectory of St. Peter's with the chapel of Llanysbo, otherwise Llanbedr and Partrisso." Of its intermediate mediæval history, therefore, we know nothing. Whether the two stone altars were erected at the same time is nowhere stated; but from their relative position and symmetry, we have no doubt they were, and both of them were evidently anterior to the rood-loft, which was erected in the fifteenth century *over* them, leaving a very small portion of each slab on the eastern side, though by far the greatest part of each is on the west. Who designed it or worked out its beautiful carvings is not known; but it was probably the handy-work of some of the skilled "conversi," or lay brethren, of Llanthony, while the funds for its production must have come from the liberal gifts of pilgrims and travellers. To the same source, and probably the same period, we may attribute the churchyard cross, the stem of which is still standing, though shorn of its carved and canopied head. Upon the stone bench along the south wall, we pictured ourselves among the rude forefathers of the parish, with pilgrims and strangers from many a distant part; the aged and weary resting—while the younger and stronger stood around—all listening, with strained ears, on some great festival day, to the absorbing Story of the Cross, and reverently looking at Him, to whom the aged priest, as he stood upon its steps, pointed as evidently set forth crucified before their eyes;<sup>2</sup> and surely few places could be more appropriate for such

<sup>1</sup> *The Itinerary*, p. 354.

<sup>2</sup> Galatians iii, 1.

moving and inspiring scenes than that quiet, restful, sacred spot. Whether due to this feeling of reverence, or to its seclusion and comparative insignificance, or partly to both, it was greatly spared at the Reformation and in the Commonwealth régime; but it did not altogether escape: the shrine was denuded of its image, and the head of the cross destroyed. It was probably to the iconoclasm of the Commonwealth that this was due, for then the old rector, Thomas Cecil, who had been a Fellow of St. John's College, Cambridge, and Proctor of the University, was deprived of his living, in which he was succeeded by Elias Harri, a cobbler.<sup>1</sup> But on the Restoration he, too, in turn, was ejected<sup>2</sup> and Cecil restored. The most eminent of all the rectors was Francis Godwin, Student of Christ Church, Oxford, appointed in 1584, and promoted to the bishopric of Llandaff in 1601 (in succession to William Morgan, the translator of the Old Testament into Welsh), and thence transferred to Hereford in 1617. He is described by Browne Willis as "a most curious searcher into antiquity," and was the author of *A Catalogue of the Bishops of England*, 1614, of which a Latin version was published in 1616 under the title of *De Presulibus Angliæ*.<sup>3</sup>

The visit to the church ended, we turned homewards, and noticed the evidence of the earlier travellers in the foundations of walls, on the timber-covered patch between the churchyard and the lane; and as we moved downwards between the steep sides of the deep-worn track, a wish was expressed that we might find some wayside cross or other memorial of the ancient Pilgrim Road. We had not proceeded more than twenty yards when we saw lying by the roadside a rough and unshaped stone, some 3 ft. 8 in. long by 1 ft. 8 in. at its broadest part, on which was carved a

<sup>1</sup> Walker's "Sufferings of the Clergy," in Jones's *Brecknockshire*, p. 381 n.

<sup>2</sup> *Protestant Nonconformity in Wales*, 2nd ed., p. 123.

<sup>3</sup> *Llandaff*, pp. 67, 68.

small and simple cross, unusual in form, and without the adjunct of an enclosing circle. The arms are all of equal length,  $2\frac{1}{2}$  in., and are formed by a double line dilating from the centre, and in each case united across at the end. I have looked carefully through Professor Westwood's *Lapidarium Walliæ*, and the only instance I can find there at all like it is the small cross numbered 1, on Plate 39, of a stone at Llanfrynach. In taking a rubbing of the stone subsequently for the accompanying illustration, Lord Glanusk discovered upon it a second small cross unnoticed before; this, too, has the arms of equal length,  $\frac{3}{4}$  in., with the ends expanded, and it is a curious coincidence that this also has its only representation in the *Lapidarium*, in the other and more elaborate "Iohis" inscribed stone at the same place, viz., in the little cross at the head of the carved face. The resemblance is noteworthy, and, being in the same county, it implies a correspondence in date, if not an identity in the engraver, of the three stones.

Since writing the above, I have received through Lord Glanusk, from Mr. Lloyd Harries, the Rector of Llanbedr and Partrishow, who had been written to about it, the following letter, which seems at first sight to dispose entirely of the correctness of what I have said above, but which, on careful examination, hardly affects it, and indeed rather enhances the interest of the find. He writes:—

"I have been making enquiries about the history of the cross-stone. Mr. Powell, of Tynllwyn, the farm near the church, a man of about eighty years old, told me last Sunday that it was he who placed the stone where it now is, some fifty or sixty years ago. He said 'his father and he dug out the stone, and many others like it, which are still inside the field close by, for the sake of widening the road.' He showed me the spot on the left-hand side of the road, half way up the hill, from which the stones had been removed, where there is a rocky part which had been cut through. He said there was *not* a cross on the stone when he put it there, but that it has been made by someone since: possibly, he thought, by one of the Ordnance Survey men,

who carry tools for marking stones with the broad arrow with them ; or, perhaps, by one of the Llanthony people."

Now, I do not for a moment question Mr. Powell's statement as to his removal of the stone ; it only alters the site by a few dozen yards, and it would still have been on the side of the Pilgrim way. And when he says that "there were many others like it which are still inside the field close by," he excites one's curiosity whether there may not be found a cross upon some of them also ; and I hope a careful examination will be made of them.

I am not, however, prepared to accept the further statement that there was not a cross upon it when he put it there. Doubtless, he did not *notice* one ; "fifty or sixty years ago," few people would have taken any account of it, and it is nothing strange that it should have escaped the notice of a young man removing stones from the roadside. Why, when Lord Glanusk and myself examined the stone carefully, and with a purpose, we only observed one cross upon it : the other only came to light when subjected to a rubbing.

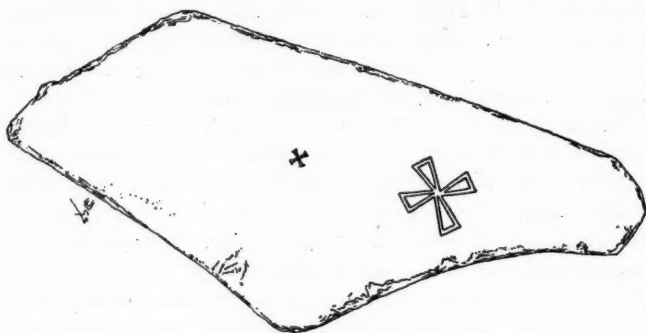
Then as to the suggestion of the origin : they have not the freshness of a modern Llanthony incision, nor the clean cut of the tool of an Ordnance worker. And if they had either the one or the other, the form is so uncommon that one can hardly conceive an amateur to have engraved them. Their singularity I have already pointed out. That the stone was erected to mark the proximity of the Holy Well, as I had supposed, I, of course, can no longer uphold ; but that the crosses upon it are of genuine antiquity I am fully satisfied ; and I shall look with great interest to any further examination of the locality.

I will only add, that the find added zest to our archæological search, and on our return we kept a watchful look-out on the walls and hedge-sides, and all likely blocks on our way back. And, indeed, we did discover on the wall on our right hand, at the distance of about half a mile, a small oblong stone, scored with



many markings; and we discussed the question whether the stone was not simply one gathered off the field, and the marks left upon it by the plough. Some such marks there undoubtedly were, but there was one of a different character. The plough-scores went right across the stone in different directions: but besides these there was a small, well-defined, smoothly-grooved, indentation, with its arms, 6 ins. by 4 ins., stopping short of the rough edges of the stone, and forming a perfectly-shaped cross.

A passing glimpse of the tower of Llanbedr Church as we crossed the Lesser Grwyney, the drive through the pretty valley of Llangeney, a distant view of the Maenhir at Cwrt y Gollen, and a closer inspection of the Gwernvale Cromlech, brought to a close a very enjoyable and profitable excursion.



Stone with Two Incised Crosses at Partrishow.



## Cambrian Archaeological Association.

### REPORT OF THE FIFTY-SEVENTH ANNUAL MEETING,

HELD AT

### PORTMADOC,

ON MONDAY, AUGUST 17TH, 1903,  
AND FOUR FOLLOWING DAYS.

#### *President.*

THE RIGHT HON. LORD GLANUSK.

#### *President-Elect.*

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## EVENING MEETINGS.

TUESDAY, AUGUST 18TH, 1903.

## PUBLIC MEETING.

THE meeting was held in the Board Schoolroom in Snowdon Street, at 8.15 P.M.

The Ven. Archdeacon Thomas took the chair, and said :—

It was with considerable regret that he occupied the position ; it was a source of great disappointment to them all that their President, Lord Glanusk, could not be with them on that occasion. Those who were present at the Brecon meeting remembered with pleasure the thorough interest his lordship threw into his work as President. He was with them the whole time, and there was no part in which he did not take a personal interest. He had had the pleasure of seeing in Lord Glanusk's house some of the MSS. he had collected for an enlarged history of his own county of Breconshire. Proceeding, the Archdeacon said he had great pleasure in calling upon the President-elect to take the chair. No one needed to be reminded of the interest Mr. Wood had taken in the work of the Society. Those who had to do with the working of the Society knew how ready he was to respond to the call for special aid. A member of many learned societies, he had also served the office of hon. secretary to the Cheetham Society. He was also the owner of two of the most remarkable remains of antiquity that it would be their good fortune to visit, viz., Cwm Bychan and Tre'r Ceiri.

## THE PRESIDENT'S ADDRESS.

Mr. Wood thereupon assumed the chair. Like Archdeacon Thomas, he was sorry, he remarked at the outset of his Presidential Address, that they had not the pleasure of the company of Lord Glanusk. Proceeding, he said :—The full and detailed Programme issued by your local committee renders it unnecessary for me to recapitulate the many points of interest to be visited in the course of our excursions this week ; and indeed, it would not be desirable to occupy your valuable time with the repetition of what every zealous archæologist must have already read up for his own equipment and the more profitable use of his visit. But there are some questions which the Programme suggests, and to which I hope this meeting will help to contribute a satisfactory answer. Each centre at which we have foregathered in the long series of our annual meetings has had some more or less distinctive features to offer for our inspection ; but here at Portmadoc we seem to be confronted

by some of the most interesting questions of legend and history. We are set down as it were in an old-world scene, in which objects of primitive antiquity survive side by side with remains of almost every subsequent age. The Roman occupation tells its own story in the road from Segontium (Carnarvon) to Mons Heriri (Tomen y Môr), along a portion of which we shall travel from Aberglaslyn to Beddgelert, the inscribed stones at Gesail Gyfarch, at Llystyn Gwyn and at Llanaelhaiarn, and the spiral stone at Llanbedr, will have their *vates sacer*, we trust, on the spot in Principal Rhys; the Priory of Beddgelert, the Abbey of Aberconway, and, probably, the Hospice of St. John at Dolygynwal, will each claim our notice: in the site of the first, in the distant possessions of the second at Hafodlwyfog, and in a place-name of the third at Lliidiart-Ysppytt, in Tremadoc. The ancient and ruinous mansions of Bronyfoel, Gesail Gyfarch, Clennenney and Ystumlllyn have had their feuds recorded by Sir John Wynn of Gwydir, and their later story told by the veteran Alltud Eifion, and others. But what shall I say about those far earlier remains which we are to visit, and to meet with some instances of on every excursion: cromlechs and cist-faens at Ystumcegid, Rhoslan and Llanbedr, maenhir at Plasdu, steps at Cwm Bychan, remains on Tre'r Ceiri, Carn Bentyrch and Dinas Emrys, and Cytiau Gwyddelod along the slopes of Arddudwy and in the Vale of Gwynant? Here we appear to be, literally, in the midst of a "Stone Age." But, who were the builders? Were they all the work of the same people—the same in race but different in time? And to what age and race did they respectively belong? Questions like these are ever with us, and to-day they challenge us to answer the further question, what advance has archæology made in this direction since the Association met here and discussed similar matters in 1868? What justification have we to show, in this respect, for our continued existence as a learned and especially an Archæological Association? Now, few things would be more pleasant than to be able to say definitely and positively who the builders were, whence they came, and at what time precisely they lived. But archæological, like geological, time moves slowly; and in the absence of positive evidence we must be content with such inference as may fairly be drawn from the comparative study of similar remains, the witness of local nomenclature and the suggestions of legend and mythology; still, under the consciousness that other elements may have to be reckoned with which are not at present within our cognizance, and always remembering that it is not wise for an archæologist to prophecy before he knows. Few districts are better suited for the study of this subject than those of Arddudwy and Eifionydd, where cromlechs, cists and cyttiau abound in close proximity to each other; and they are marked by one common feature, viz., that no tools have been employed in their construction, and that they must, therefore, belong to a very early period, and to a primitive people. They are found, indeed, in Brittany as dolmens, and on the line of communication from Brittany to

Marseilles, and this indicates the course followed by their builders; but no remains are found within them, at least in this district, nor is this to be wondered at. For from the time of their denudation they have been exposed to the rifling hand of successive generations, and to many common uses. One that we have seen to-day at Ystumcegid was long employed by the tenant as a cowshed. Their original purpose is, however, now almost universally acknowledged to have been sepulchral. At Bryn Celli Ddu, in Anglesey, charcoal and bits of human bones were discovered. The cists, or cistfaens, were undoubtedly made for the same purpose; in some of them urns and charcoal have been found, bespeaking a period of cremation of the dead, whilst in the chambered tumulus at Cefn, near St. Asaph, complete skeletons had been deposited in a sitting posture against the sides, and the whole covered in with fine sand! The cyttian, or hut circles, were the houses in which they dwelt when living, and the multitude of these along the coast of Merioneth testify to the large population which once inhabited those parts, and to the permanence of their occupation. The appellation by which they have been traditionally known as "Cyttiau y Gwyddelod," bespeaks the "Goidels" as once their occupants, if not also their builders, and of these we shall see a large number above Harlech. In this district of stone monuments we have the remarkable steps up "Bwlch y Tyddiad," above Cwm Bychan, which are generally described as Roman, and there can be little doubt that the Romans did use and probably improved them, for they were famous and skilful road-makers; but were they the original constructors? Is it not at least within the limits of reasonable inference that they were made first by the stone builders of the district?—and it is worthy of notice that similar steps, with similar side supports, are to be seen at "Caher Gel" (itself a significant name), on the west coast of Galway, where no Roman foot had trodden, but where the fort of Dun Aenghus, on the Isle of Aran, bespeaks a race of builders, whom Mr. C. H. Hartshorne and Professor Babington have long ago claimed as akin to the builders of Tre'r Ceiri. And this grand fortress: what a story it could unfold if it could but speak, and with what eagerness we should listen, and, perhaps, have to hang our heads down in confusion at our ignorance! Like the other fortresses of similar construction on Penmaenmawr, Caer Drewin, the Breiddin, Abdon Burf and Carn Goch, it occupies the summit of a lofty hill, and is defended by a great wall of dry uncemented stones, with cleverly arranged curtain works to protect the entrance. But its great extent and the shortness of water make it difficult to understand how it could have been permanently occupied by any large body of military, or civil, dwellers; rather, it would seem to have been a place of refuge in case of extreme emergency, where the neighbours could find protection for themselves, their wives and children and their cattle, until the immediate danger was overpast. But who were they? And when did they live? One of our most skilled and distinguished

members, Mr. Baring Gould, with his friend, Mr. Burnard, another of our members, has within the last few weeks, under the auspices of the Association, been making some exploration with a view to settling these points. His report I must not anticipate, but I may state that the finds obtained so far indicate an iron-using people, and a Late Celtic age. But it does not follow that these were the builders, but rather that it has been occupied by later comers, as has been the case with every ancient building. We will, however, turn to another witness, and we will interrogate legends and myth; not as fancies of the imagination, but as traditional shrines of long-forgotten facts. The "Fairy of Drwsycoed" is but another version of the legend of Llyn y Fan, and tells of the change effected by the introduction of iron, and the supercession of the earlier régime: a process which must have been familiar in Eifonydd and its neighbour commotes. The extremities to which the dispossessed inhabitants were reduced is dimly outlined in the story of the Fairies of Nant Colwyn, with their human and thievish propensities! And, lastly, in the stories that play around Dinas Emrys, we seem to have, in the Legend of the Son of Dallwanan Dallben, an echo of the tradition of the invading tribe, which introduced in its course the blessings of peaceful agriculture into the Principality, and settled in Snowdonia the cub of a wolf and an eaglet, which we may treat as personified in later times by "Y Blaid Rhudd o'r Gest" (The Red Wolf of Gest), and adopted in the motto of the stout descendant of Gesail Gyfarch, "Eryr Eryrod Eryri." In this brief outline I have touched on some of the points which I should like to see discussed and elucidated during the week; of others, we have an assurance in the Papers to be read and in the addresses promised *in locis*.

The President having been heartily thanked for his interesting address, on the motion of Colonel Morgan, seconded by the Rev. Canon Morris,

Professor Anwyl rose to give his Paper on "The Early Settlers of Carnarvonshire."

In the discussion which followed, Mr. Burnard said he might state, for the sake of comparison, that he had been examining a large number of similar monuments in Devonshire, particularly on Dartmoor; and he might add, for the information of Professor Anwyl, that there the large circles of stones, which were there called "sacred stone circles," clearly appertained to the Bronze Age. They found on examination that there was a definite floor of hard clay in these circles, and that these floors were strewn with pieces of charcoal wood. There seemed to have been interments around these circles, but none inside. Concluding, Mr. Burnard asked whether Professor Anwyl could inform them of the result of the explorations which had been made of the numerous stone circles

which had been instanced in Carnarvonshire, Merionethshire and other counties.

Professor Anwyl said he had many notes with regard to the hut circles in Carnarvonshire, which he had been unable for want of time to include in that Paper; but so far as his recollection served him, traces of iron were found in them by the late Rev. Elias Owen.

Dr. Hans Gadow next gave a short but interesting address on "Dolmen Builders;" after which—

The President, referring to two of the places the members were about to visit during the week, said Cwm Bychan was until within a comparatively few years ago in the possession of the family of Lloyd from the year 1100. Pennant gave an interesting account of his visit to the Lloyds. In his peregrinations he was accompanied by a friend who was somewhat connected with the family. This friend took Pennant to see the Lloyds, and he advised the members to read the account Pennant gave of his visit. Referring to the "Roman" steps, the President remarked that they were composed of slabs, in some parts about 4 ft. wide, with other slabs to keep them *in situ*. Believing them to be of national value, he had endeavoured to persuade the Government to take charge of the Pass, for he thought it was one of those things which should come into the national possession. The President concluded with a brief reference to Tre'r Ceiri, and afterwards the meeting ended.

#### GENERAL ANNUAL BUSINESS MEETING OF THE ASSOCIATION.

The meeting was held in the Board School-room in Snowdon Street, at 8.30 p.m. The chair was taken by the Ven. Archdeacon Thomas, and after the minutes of the previous meeting had been read and approved, the General Secretary for North Wales read

#### THE ANNUAL REPORT OF THE ASSOCIATION.

*The Journal.*—The following Papers have been published in the *Archæologia Cambrensis*, between July, 1902, and July, 1903 :—

##### *Prehistoric Period.*

"Exploration of a Prehistoric Camp in Glamorganshire." By H. W. Williams.

"Exploration of Clegyr Voya." By S. Baring Gould.

"The Early Settlers of Brecon." By E. Anwyl.

"Note on a Perforated Stone Axe-hammer found in Pembrokeshire." By J. R. Allen.

"Ancient British Camps, etc., in Lleyn, co. Carnarvon." By E. Owen.

##### *Romano-British Period.*

"Roman Forts in South Wales." By F. Haverfield.



*Early Christian Period.*

"The Removal of the Cross of Iltyd at Llantwit Major, Glamorganshire."

By G. E. Halliday.

"Pre-Norman Cross-base at Llangefelach, Glamorganshire." By J. R. Allen.

*Mediæval Period.*

"The Wogans of Boulston." By F. Green.

"Architectural History of the Cathedral Church of St. Deiniol, Bangor." By Harold Hughes.

"Adventures of a Denbighshire Gentleman of the Seventeenth Century in the East Indies." By A. N. Palmer.

"A Survey of the Lordship of Haverford in 1577." By H. Owen.

"Montgomeryshire Screens and Rood-Lofts." By D. R. Thomas.

"The Hermitage of Theodorice, and the Site of Pendar." By T. Gray.

"The Golden Grove Book of Pedigrees." By E. Owen.

"A History of the Old Parish of Gresford in the Counties of Denbigh and Flint." By A. N. Palmer.

"Forgotten Sanctuaries." By G. E. F. Morgan.

"Llangurig Church, Montgomeryshire." By D. R. Thomas.

The following books have been received for review.

"Old Pembroke Families," By H. Owen.

"The Antiquities of Radnorshire." By Mrs. Dawson. (Llandrindod Wells, "Standard" Office.)

"Cardiff Records," vol. iv. By J. H. Matthews.

"History of the Iron, Steel, and Tin-plate Trades." By C. Wilkins.

"History of the Country Townships of the Old Parish of Wrexham." By A. N. Palmer.

"The Roman Fort of Gellygaer." By J. Ward. (London, Bemrose and Sons.)

"The Life and Work of Bishop Davies and William Salesbury." By Archdeacon Thomas.

The thanks of the Association are due to Dr. G. Norman, Mr. T. M. Franklen, and Mr. G. E. Halliday, for the use of photographs published in the *Journal*; to Mr. Harold Hughes, for drawings supplied gratuitously; and to the Rev. Canon Rupert Morris, for compiling the Index to the volume of the *Journal* for 1902.

*Obituary.*—It is with feelings of profound regret your Committee have to record the demise of two of our old and most-valued members and contributors, in the persons of His Honour Judge Wynne Ffoulkes, a Vice-President of our Association, and the Rev. Chancellor D. Silvan Evans, also a Vice-President, editor of *Archæologia Cambrensis*, 1871-1875, and a member of the editorial sub-committee.

*Election of Officers and New Members.*—The Committee propose that Sir John Williams, Bart., and W. R. M. Wynne, Esq., of Peniarth, be made Vice-Presidents.

The retiring members of Committee are:—

Iltyd Nichol, Esq., F.S.A.

H. Harold Hughes, Esq., A.R.I.B.A.

J. Romilly Allen, Esq., F.S.A.,



and your Committee recommend their re-election. They also propose for election as members of Committee :—

Professor Lloyd, Bangor.  
Professor Anwyl, Aberystwith.  
Professor Powel, Cardiff,

and as local secretaries :—

T. E. Morris, Esq., for Carnarvonshire.  
Professor Morris Jones, for Anglesey.  
J. H. Davies, Esq., for Cardiganshire.

Your Committee propose that the following gentlemen be elected as auditors :—

A. Foulkes Roberts, Esq.  
The Rev. J. Fisher.

The following is the list of members who have joined the Association since the issue of the last Report, and now await the formal confirmation of their election :—

ENGLAND AND NORTH WALES.

*Proposed by*

J. H. Lloyd, Esq., 2, Cooper Street, Manchester.	T. E. Morris, Esq.
His Honour Judge Parry, Manchester .	" "
E. Alfred Jones, Esq., Hampden House, Phoenix Street, London .	" "
L. J. Prichard, Esq., Chiswick, London .	" "
W. Llewelyn Williams, Esq., Lamb's Building, Temple, London .	" "
D. Griffith Davies, Esq., Bethesda .	" "
Thos. Edward Roberts, Plas y Bryn, Carnarvon .	" "
Robert Jones, Esq., M.D., Woodford .	" "
Owen Owen, Esq., Llys Dorvil, Blaenau Festiniog .	" "
R. O. Davies, Esq., The Square, Blaenau Festiniog .	" "
Cledwyn Owen, Esq., Pwllheli .	" "
Timothy Davies, Esq., Pantycelyn, Putney .	" "
J. Trevor Owen, Esq., County School, Swansea .	" "
W. A. Foster, Esq., Bangor .	Rev. W. E. Scott Hall.
E. Morris, Esq., Wrexham .	L. J. Roberts, Esq.
Francis J. Gamlin, Esq., Rhyl .	" "
Rev. W. J. Davies, Rhyl .	" "
W. A. Lewis, Esq., Rhyl .	" "
Rev. J. J. Job, Bethesda .	Joshua Hughes, Esq.
Owen Edward Thomas, Esq., High Street, Bangor .	J. E. Griffiths, Esq.
John Davies, Esq., Bryn y Parc, Denbigh .	A. Foulkes Roberts, Esq.
E. A. Ffoulkes, Esq., Eriviatt, Denbigh .	" "
J. Rawlins, Esq., Rhyl .	" "
P. Mostyn Williams, Esq. .	" "
Colonel Pryce-Jones, M.P., Newtown, Montgomeryshire .	Archdeacon Thomas
F. Vaughan Williams, Esq., Eccleshall Castle .	" "
John Watkin Edwards, Esq., 46, Albert Terrace, Middlesbrough .	Rev. D. H. Davies.
David Samuel, Esq., Aberystwith .	" "
The Rev. J. E. Williams, Vicarage, Portmadoc .	H. Harold Hughes, Esq.
The Rev. Canon Brownrigg, 127, St. George's Road, S.W. .	Canon Rupert Morris.
The Rev. E. Lodwick Ellis, Bettws Vicarage, Aberystwith .	Rev. D. Jones.

## ENGLAND AND NORTH WALES.—Continued.

## Proposed by

W. B. Halhed, Esq., Llanrwst	.	.	Canon Trevor Owen.
Mrs. Richardson, Rhyl	.	.	" "
Mrs. de Rance	.	.	" "
J. E. Jones, Henar, Llanrwst	.	.	" "
J. E. Greaves, Esq., Bron Eifion, Criccieth	.	.	" "
Richard Davies, Esq., Tuhwntirbwch, Portmadoc	.	.	" "
Charles E. Breeze, Esq., 4, Marine Terrace, Portmadoc	.	.	" "

## SOUTH WALES.

*Breconshire:*

Dawson, Mrs. Finch, Scethrog House, Bwlch.			
R.S.O.	.	Lt.-Col. R. D. Garnons-Williams.	
Miers, A. H., Esq., Gilestone, Talybont-on-Usk	.	" "	
Williams, Miss, Penpont, Brecon	.	" "	

*Cardiganshire:*

Evans, Rev. G. Eyre, Tanybryn, Aberystwith	.	Harold Hughes, Esq.	
Footman, Rev. W. Ll., College School, Lampeter	.	L. J. Roberts, Esq.	

*Carmarthenshire:*

Bishop, His Honour, Judge, Dolgarreg, Llandovery		Mrs. Johnes.	
Brigstocke, T. E., Esq., 54, King Street, Carmarthen	.	W. Spurrell, Esq.	
Camber-Williams, Rev. Canon R., M.A., Parade, Carmarthen	.	Rev. C. Chidlow.	
Poolle-Hughes, Rev. W. W., M.A., The College, Llandovery	.	L. J. Roberts, Esq.	
Williams, Rev. R., M.A., Vicarage, Llandilo	.	Rev. C. Chidlow.	

*Glamorganshire:*

Evans, Rev. A. F., M.A., Vicarage, Neath	.	Rev. C. Chidlow.	
Williams, Mrs., Cartrefle, Hirwain	.	Mrs. Edwards.	

*Radnorshire:*

Day, Rev. E. Hermitage, M.A., Abbey Cwm Hir		Geo. Griffiths, Esq.	
Morgan, Rev. David, B.A., Llanstephan Vicarage		Rev. D. D. Evans.	
Williams, Rev. Preb. Thomas, M.A., Llowes Rectory, Radnor	.	Rev. Preb. Garnons-Williams.	
Mrs. Howell, Swansea	.	.	
Dr. Warren, Tenby	.	.	

*General Business.*—Several matters had been brought before the chairman of committee in the course of the year which required immediate attention.

1. Owing to the large number of local subscribers of a guinea at Brecon, the January and April parts of the *Journal* had run short, and in order to supply the deficiency he had telegraphed to the publisher to print an extra fifty copies. This had been approved at the Shrewsbury meeting, and it comes before the members with that sanction.

2. A letter had been forwarded to him relating to the restoration of St. Mary's, Haverfordwest; the reply to this he had deferred to the Annual Meeting.

3. The excavation of Tre'r Ceiri by Mr. Baring Gould and Mr. Burnard, approved of by the spring committee meeting, had necessi-

tated the payment of a suggested grant; before the Annual Meeting this had been paid by the chairman, partly from the funds of the Association and partly from those of the Tre'r Ceiri Fund.

4. A grant towards the excavation of Clegyr Foia, promised some two years ago to Mr. Baring Gould, having remained unpaid owing to the death of the late Treasurer, had been also paid by the chairman; and he asked for confirmation and repayment.

5. The Mostyn MS. 158, a Welsh history of Wales, by Ellis Griffith, in the Mostyn Hall Library, being thought by him a matter suitable for publication by the Association, the chairman had approached Lord Mostyn on the subject, and rough estimates of the cost of transcription and printing had been prepared by a small sub-committee appointed at Shrewsbury; but the committee had not yet been able to draw up any definite scheme, and placed the matter before the Association in the rough way that alone was then possible.

6. The committee recommend that the Editor's salary shall in future be £50 per annum, and that an honorarium of £5 per annum be paid to the general secretary for South Wales.

The committee recommends that a sum of £30 shall be voted towards the Tre'r Ceiri Excavation Fund.

*Place of Annual Meeting for 1904.*—The committee suggests that Cardigan shall be chosen for the place of meeting for next year.

The adoption of the Report was proposed, seconded, and carried unanimously.

#### FRIDAY, AUGUST 21st, 1903.

##### PUBLIC MEETING.

The Evening Meeting, which was very largely attended, was held in the Board Schoolroom, in Snowdon Street, 8.30 p.m. The Ven. Archdeacon Thomas presided, and the attendance included Mr. Lloyd George, M.P. The closest attention was paid to a masterly paper by Professor Lloyd, and to the joint report of the Rev. S. Baring Gould and Mr. Robert Burnard on the recent excavations of Tre'r Ceiri.

Professor Lloyd's paper on "Mediæval Eifionydd" came first.

Mr. Edward Owen, in the discussion which followed the Paper on Tre'r Ceiri, said, while accepting all the facts—the "finds"—that had resulted from the exploration, he disagreed with Mr. Baring Gould and Mr. Burnard in the deductions they had drawn. It seemed to him that because some fragments of Roman pottery were found in some of the cyttian, they wanted to infer that the fortress was erected in Roman times. He did not think that that conclusion was necessarily the correct one. The conclusion would have been

strengthened had nothing but Roman pottery been found there, and it would have been difficult to refute it in a reasonable way. But there were other finds, of an earlier age—stone weapons, for instance. It might be argued, however, that those weapons were used by a later people, and that it did not necessarily follow that the earlier people erected the fortress. That was true in itself. But they had to remember that, if they had to regard Tre'r Ceiri as post-Roman, or at any rate as having been erected in the time of the Romans, they had to get rid of this formidable argument—that it was impossible for them to imagine such a people as the Romans permitting the construction of such a fortress at Tre'r Ceiri. The walls were such that they could be easily seized. It was not to be regarded as probable, therefore, that the Romans, who were a military people, would build such a fortress. Then, again, there were a number of fortresses similar to Tre'r Ceiri scattered about the country, notably in Scotland, and it had never been suggested that there was anything Roman about them. In fact, they had been ascribed to an earlier date, so that if the construction of Tre'r Ceiri was to be brought into the Christian era, he did not see how they could possibly adhere to the opinion that the other fortress belonged to an earlier period. Concluding, Mr. Owen quoted from the presidential address of Principal Rhys to the Anthropological Section of the British Association at Southport, in 1900, the following:—"Guided by the kinship of the name of the Tuatha De Danann on the Irish side of the sea, and that of the sons of Don on this side, I may mention that the *Mabinogion* placed the sons of Don on the sea of North Wales in what is now Carnarvonshire. In that district we have at least three great prehistoric sites, all on the coast. First comes the great stronghold on the top of Penmaen-mawr; then we have the huge mound of Dinas Dinlle, eaten into at present by the sea south-west of the western mouth of the Menai Straits; and, lastly, there is the extensive fortification of Tre'r Ceiri, overlooking Dinlle from the heights of the Eifl. By its position Tre'r Ceiri belongs to the sons of Don, and by its name it seems to me to belong to the Picts, which comes, I believe, to the same thing."

Mr. Burnard, replying, said it was exceedingly gratifying to them, especially to himself, that Mr. Owen did not question their facts. That was, Mr. Owen quite believed they found the objects they said they found on Tre'r Ceiri. For that crumb of comfort, he was exceedingly obliged. Mr. Owen, however, read the writing of those "finds" in a somewhat different light. He must admit that he had made some mistakes in his time, especially in matters connected with archaeology, but neither Mr. Baring Gould nor himself claimed infallibility. It seemed to him, however, that the writing was very distinct: though not distinct enough perhaps, for them to be able to fix the erection of Tre'r Ceiri to a century. They, unfortunately, found no iron—nothing with a date on it; but if they looked at the

corroded state of the iron and the position in which the iron objects were found—on the true floor of the huts—they were bound to admit that those “finds” belonged to a period when iron was used, viz., the Iron Age. Then, again, Mr. Owen complained that they laid too much stress on the very minute particles of Roman pottery which they found at Tre'r Ceiri. The fact was, they did not lay any very great stress upon that, and if their report conveyed that impression then it should be amended—to that extent, at any rate. They had evidence sufficient for their purpose in the fibula, and in the curious melon-shaped porcellaneous beads of Egyptian make, which were characteristic of the Early Roman period. Mr. Owen had also referred to the stone implements which they found at Tre'r Ceiri. They found rubbers (or pounders) and pebbles, also an implement which they considered to have been used as a strike-a-light, as well as sling-stones. Similar stone implements had been found in all the hill-forts that they had been exploring of the same Iron period—the same Late Celtic period; and they knew that stone extended down into the Metal Age in the same way that bronze extended down to the Iron Age. It was a mistake, therefore, for Mr. Owen to assume that they laid so much stress on the minute particles of pottery which they found in the course of their explorations. They took the objects as a whole, and said that they belonged to the first century of our era. These relics, he might add, had been seen by several distinguished antiquaries, and they had confirmed Mr. Baring Gould and himself in the conclusions they had drawn. Concluding, Mr. Burnard gave some valuable advice as to the course to be followed when the explorations were resumed next year.

Mr. Romilly Allen said he had always taken a great interest in the great prehistoric fortress of Tre'r Ceiri, and he had for many years, in season and out of season, urged on the committee the advisability of excavating the cyttiau. He thought they had made themselves appear ridiculous in the past, in climbing the hills to see these forts, and coming down again without adding to their previous knowledge of the place: when, by raising a small fund, they opened up the possibility of solving the problems which these hill-forts presented in a short time. In this case some ten days had been devoted to the problem of Tre'r Ceiri, and he thought, despite Mr. Owen, it had been solved. He happened to write to Mr. Baring Gould before the work of exploration began, and offered to bet him his bottom dollar that Tre'r Ceiri would be found to belong to the Late Celtic or Early Iron Age, and the “finds” enumerated in the report now showed that he was right. Referring to the “finds,” the speaker reminded the meeting that iron bill-hooks, which he said were characteristic of the Later Celtic period, had been found at the Oppidum at Hunsbury, near Northampton, at the Glastonbury lake-village, and elsewhere; that blue beads were believed to have been manufactured in Egypt and imported into Britain about the

beginning of the Christian era ; and that pendants with the wheel and three curved spokes, like the three legs of the Isle of Man, had been found in association with Late Celtic objects in Berkshire, Kingsholm, near Gloucester, and other places. The bringing down the date of the erection of Tre'r Ceiri to so late a period suggested—observed Mr. Romilly Allen, in conclusion—some interesting problems as to whether it was intended as a defence against the Romans. At any rate, a work of this magnitude could only have been put up to oppose a well-organised and powerful foe ; and it was highly improbable that such a foe could have existed either in the Bronze or the Stone Age.

The Rev. D. Lewis said he did not believe that Tre'r Ceiri was ever a habitation of permanent or even temporary abode. He thought the place was erected for pastoral purposes, and for nothing else.

Mr. Pepyat Evans asked whether it could really be argued that the “finds” in a hut could be held to prove the date of the hut in the same way that the “find” of an urn proved the date of burial. It seemed to be clear that, however early the huts might have been constructed, they might have been occupied by Late Celts in the Early Roman period.

The question raised by the last speaker was not answered, and the discussion closed.

With these discussions, conducted in scholarly fashion, and an excellent report by the Secretary (the Rev. Canon Trevor Owen) and Chairman, of the status of the Association, the meeting was brought to a close, with a well-deserved expression of thanks to the local committee and secretaries (Messrs. T. E. Morris and C. E. Breese) for their efforts to make the Fifty Seventh Annual Meeting a success. Altogether, the Portmadoc meeting proved to be one of the most, if it was not quite the most, successful ever held in connection with the Association, much of the credit for this being due to the two local secretaries just mentioned ; while the hospitality accorded to the members during their brief stay, as our readers will have observed, was unbounded.

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## Reviews and Notices of Books.

**CARDIFF RECORDS: BEING MATERIALS FOR A HISTORY OF THE COUNTY BOROUGH FROM THE EARLIEST TIMES.** Edited by JOHN HOBSON MATTHEWS, Archivist to the Corporation of Cardiff. Vol. iv. Cardiff: Published by order of the Corporation, and sold by Henry Sotheran and Co., 140, Strand, W.C.; and 37, Piccadilly, W., London. 1903.

WHEN Mr. Matthews concluded vol. iii of the Record Series with "Ecclesiastical Memorial Inscriptions" of Cardiff, most of his readers imagined that his work was accomplished, but here we have vol. iv, as rotund and rubicund as any of its predecessors.

Cardiff has, indeed, been swept pretty clean, but there are still some records of the County Borough to be found elsewhere, and out of them vol. iv has been mostly constructed.

Our Archivist overhauled Llanover to good purpose. Sixty-five years ago, the late Lady Llanover was leading spirit of a society who called themselves *Cymreig y ddion y Fenni*, or the Abergavenny Cambricists. They did some excellent work, and then went the way of small associations. Lady Llanover appears to have been their residuary legatee, and so became possessed of their MSS. Most of them are in the handwriting of Edward Williams (Iolo Morganwg), though some are original, dating from the sixteenth and seventeenth centuries, collected by the old antiquary. This collection was stowed away, in what our Archivist describes as a coffin, and pretty well lost sight of until Lady Llanover's death, when her daughter, the Hon. Mrs. Herbert, called in Mr. Matthews to examine them. They were in a very bad state—so bad, indeed, that in a short time damp and mildew would have reduced them to powder. Mrs. Herbert took proper measures to secure their safety, and the collection is now becoming known to the Welsh literary world. From these Llanover papers Mr. Matthews culls two versions of "The Winning of Glamorgan by the Norman Knights," by Sir Edward Mansel, of Margam, 1591. Chapter II consists of "Further Gleanings from the Record Office;" and among these gatherings will be found the best grain in the harvest.

Llewelyn Bren, a Glamorgan chieftain, considering himself aggrieved, raised a rebellion about 1314; but, finding his men outnumbered, yielded himself to the Earl of Hereford and Lord Mortimer of Wigmore, on condition that he was pardoned. Llewelyn was sent to Edward II, and the King forgave him; but when he returned to Wales, notwithstanding the royal pardon, Sir Hugh Despencer "took the said Llewelyn, and led him to Cardiff, where he caused the said Llewelyn to be drawn, headed, and



quartered, to the discredit of the King and of the said Earl of Hereford and Lord Mortimer; yea, and contrary to the laws and dignity of the imperial crown" (Hollinshed, p. 562, vol. ii, Ed. 1807).

The pardon granted by Edward seems to have been conditional, for though the rebel's life was spared by the King, his goods seem to have been forfeited to the Crown; for, after Llewelyn's murder, we find the King dealing with the goods "which were of Llewelyn Bren and the other felons."

The inventories of these chattels, Mr. Matthews has copied from the *Miscellanea of the Exchequer*, II (D), ii; the document is in Old French, and translates as follows:—

"Be it remembered of the goods of Llewelyn Bren, found in the Treasury of Llandaff, which William de Montagu hath delivered unto Master Payne Turberville by this Indenture. That is to say, 1 cuirass, 1 riding coat, 1 pair of cushions, 1 collar of slashed linen, 5 brazen pots, 2 brazen pails, 1 basin, 1 old breast-plate of iron, 3 Welsh chairs, 1 coffer for charters, 2 muniments, 1 'Roman de la Rose,' 3 Welsh books, 4 other books, 10 gold rings, 1 golden clasp, 1 silver clasp. Item, delivered by the hand of David ap Grono: 7 haubergeons, 1 iron covering, 1 target, 1 pair of metal gauntlets, 1 pair of cushions, 2 lavers, 2 brazen candlesticks, 8 Evesham head-pieces, 1 piece of buckram, 1 coat-of-arms of buckram, 1 bright red riding coat, 1 cuirass not perfect, 2 table-cloths, 1 old seal, 1 rayed serge, 8 silver spoons."

Besides, there were 4 bulls, 322 cows, 42 oxen, 4 female plough cattle, 153 steers, 2 heifers, 70 yearlings, 35 mares, 6 foals, 244 sheep, 77 lambs, 188 goats, 114 swine.

These lists give us a very good idea of what sort of life a Welsh nobleman led in the first quarter of the fourteenth century. He read French, Welsh, and some other language. He wore a bright red riding-coat, with a slashed linen collar, gold rings galore, and gold and silver buckles. His dinner-table was covered with a cloth, and he had a supply of silver spoons.

What would they fetch to-day in a London auction-room?

In the "Star Chamber Proceedings," Bundle 32, No. 23, we find an interesting story.

"One August day, when Henry VIII was King, George ap Morgan, Rosser Kemeys, and Thomas Lewis, gentlemen all, clad in coats of defence, skulls of steel, and sleeves of mail, with bows and arrows, glaives, bills, and other weapons defensible, in riotous manner resorted to the town of Caerdiffe, in South Wales,

"Now John Wattys, of Landaffe, came to the same town, and had knowledge of the lying of the said George in the said town, which of shorte tyme before had or taken upp a spanyell of the same Watts, who then and there demanded of the same George the delyverance of the saide spanyell, who denyed him the same, and forth with he with others made assault and affray upon said Watts, insomuch that they put said Watts to flyght, and the



said George, Rosser and Lewes pursued, and 'floynd' him with their daggers, and slew the same Watts, and thereupon fled, and denied not the same.

"Then the bailiffs of the same town, 'beyng Ignorant & nat lerned in the lawes,' swore a jury to view the body of the same Wattes, whereon were sundry of the allies and kinsmen of George, Rosser, and Thomas, who for 'affeccyonacy hasse not fonde the trouthe therof,' with the result that these misdoers have not been punished, but they were let out on bail £100 to appear on a day prefixed."

"On the day George and the other riotous persons came to the town gates of Cardiff there were more than one hundred, of whom fifty were bowmen, all in manner of war arrayed. And George would not make answer without these armed men were allowed to accompany him, and the officers having good respect unto the weal of the King and town would not permit the same; so George went home again and made default, whereby he forfeited to the King £100. So Katherine, daughter of David, and wife of the late John Watts, the poor oratrix, is without her remedy, and prays that the Earl of Worcester, High Officer there commanding, may be instructed to issue a writ 'De melius inquirendo' to the Bailiffs of Caerdiff, that they may impanel a new jury of the best Aldermen and Burgesses of the town, for them to inquire of the said murder."

Of five hundred and forty-nine papers in this volume no less than three hundred and seventy-five are taken up with extracts from the Corporation books. If there were any old Minute Books they have been lost, and those quoted do not reach back two hundred years. Probably these eighteenth and nineteenth century proceedings may interest a few Cardiffians, but to the general reader they are dreary in the extreme: mostly petty disbursements, resembling the churchwardens' accounts of country villages. One of the best bits of reading in this volume will be found in our Archivist's Preface: "Cardiff, indeed, is as cosmopolitan as any meeting-place of the nations. Specimens of the aboriginal Welsh-speaking Cardiffian may still be met with here and there, and there has, of course, been a large influx into the town from this and the adjacent counties; but commonest is the immigrant from Gloucestershire and Somersetshire, it is said—especially the latter. The English spoken at Cardiff by the average passer-by no longer betrays any suspicion of Welsh accent, but smacks strongly of the West Saxon spoken on the opposite Severn shore, which bids fair to form the basis for a new dialect for this town and district. In one walk from the Hayes bridge to the pier head, it is easy to hear a dozen languages, to say nothing of dialects. All the principal European nationalities are represented among the well-established merchants and tradesmen of the town and port. A Cardiff-born Polish noble carries on the business of a watchmaker; an Austrian of aristocratic lineage keeps a small public-house; and a Welshman, who descends from two of the most ancient families in Glamorgan, works as a master-mason. Never was such a confusion of races and conditions. At

Cardiff may be found the issue of marriages between persons of widely distant nationalities, as Italian-Welsh, Greek-Irish, Maltese-English, Scottish-Welsh—one might ring the changes indefinitely. Bearing in mind an axiom of physiology, one expects the future inhabitants of Cardiff to be a gifted people."

There is a sad falling-off in the illustration of the present volume when compared with the earlier numbers. Our Archivist is so diffident that it seems scarcely fair to press this point home; he hopes that his artistic shortcomings are compensated for by a minuteness of detail which, though it may not satisfy artists, will at least be appreciated by antiquaries. Perhaps he will find antiquaries are not quite so easily satisfied as he anticipates.

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### Archaeological Notes and Queries.

DISCOVERY OF GRAVES IN THE PARISH OF LLANBEDR-GOCH, ANGLESEY.—In September last I was informed by Mr. T. P. Thomas, builder, of Llanfair, P.G., that he had come across some graves in the parish of Llanbedr-goch, and that he intended searching for further remains. On September 29th, the Rev. E. Evans, the Rector of Llansadwrn, wrote informing me that the Pentraeth antiquaries had obtained permission to further explore the site; and mentioned that he believed the graves to be those of the warriors who fell in the battle between Hywel and Dafydd, the sons of Owain Gwynedd, "fought in the hollow above Pentraeth." The afternoon of October 1st was fixed for examining the position. Those present on the occasion were the Rev. E. Evans, Mr. T. P. Thomas, the Rev. William Prichard of Pentraeth, Mr. M. Parry of Victoria Street, Chester, and myself. We were afterwards joined by the Rev. E. P. Howell, the Rector of Pentraeth-cum-Llanbedr-goch.

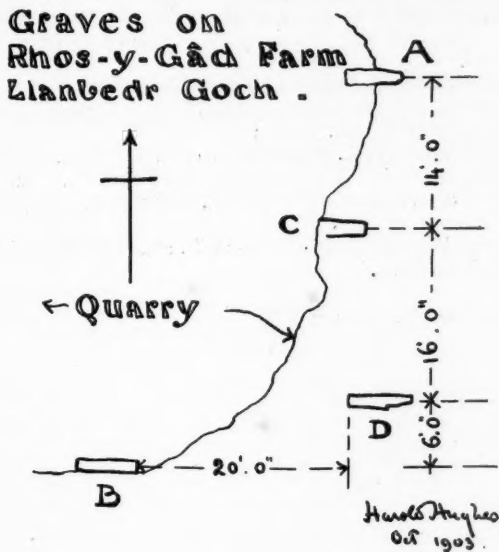
The graves are situated in a field between Pentraeth and Llanbedr-goch, on a farm called Rhos-y-gâd (the mocr of battle). The field is known as Bryn-y-cyrff (the hill of the corpses). The adjoining field, to the east, is known as Caerau Bodgadroeadd (the fields of the forces). Mr. Thomas was working a quarry for gravel near the north-east boundary of the field Bryn-y-cyrff, when he came across the graves.

The quarry is about half a mile to the south-east of Llanbedr-goch Church, and is on the top of rising ground. Between it and the church is a marsh. The ground rises considerably on the north side of the marsh to the church. On this rising ground I understand that, in former years, graves have been found. Mr. Howell further informs me that when the churchyard was extended a few years ago, in digging the first grave in the new portion, human

remains were unearthed. Other graves are said to have been discovered in a field to the south-west of Bryn-y-cyrrff.

The accompanying sketch plan shows the approximate relative positions of the graves lately discovered. The graves are marked A, B, C and D, and all lie east and west.

Grave A, with the exception of the foot or east-end, had been destroyed before we visited the spot. The remains show a cist, with sides formed of rough stones set on edge, and rough stone slab covers. The body lay on the gravel. In this grave a skull and a few bones had been found. Grave B had been entirely destroyed.



Mr. Thomas informed me that it was a cist, similar in formation to A, and that several bones had been found in it. A lower jaw-bone, retaining one tooth, was picked up close to the position it occupied, and probably had fallen down from the grave into the quarry. The west end of grave C had been destroyed, but we excavated the remaining length of about 4 ft. 6 ins. It was formed of upright stone sides and end, and stone cover, the bottom being the natural gravel similar in construction to that of A. The bottom of the grave was about 2 ft. 4 ins. below the surface. The tops of the cover stones averaged about 11 ins. below the surface. They were about 5 ins. to 7 ins. in thickness. A few portions of human leg bones were found in this grave.

We next proceeded to test the surface by means of a crow bar,

and hit on the stones forming the sides of grave D. This grave we carefully excavated. It differed in formation from the others. The sides and ends were formed of upright stones. There were, however, no cover stones, but, on the other hand, the bottom was formed of rough stone slabs. The depth to the slab bottom averaged 2 ft. 3 ins. below the surface. The upright stones were about 10 ins. in height. The grave was 5 ft. 10 ins. in length. The breadth at the west end was 1 ft. 1 in., in the centre 1 ft. 3 ins., and at the east end 9 ins. The remains of a skull fitted closely into the north-west corner of the grave. Two teeth, a few arm and other fragments of bones were discovered. The arms apparently lay by the sides. All the bones were in a most fragile and fragmentary condition, and by far the greater portion seemed to have entirely disappeared.

The graves resemble others I have examined which I have reason to believe belong to the twelfth century, and this would agree with the date suggested by Mr. Evans: that is, 1170.

Grave C is about 14 ft. to the south of A, and 16 ft. to the north of D. They are not in line, C being slightly west of A, and D a few feet east of C. Grave B is about 20 ft. to the west, and 6 ft. to the south of D.

Mr. Evans informs me that spear-heads, etc., have been picked up in the neighbourhood.

HAROLD HUGHES.

Aelwyd, Bangor, October, 1903.

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